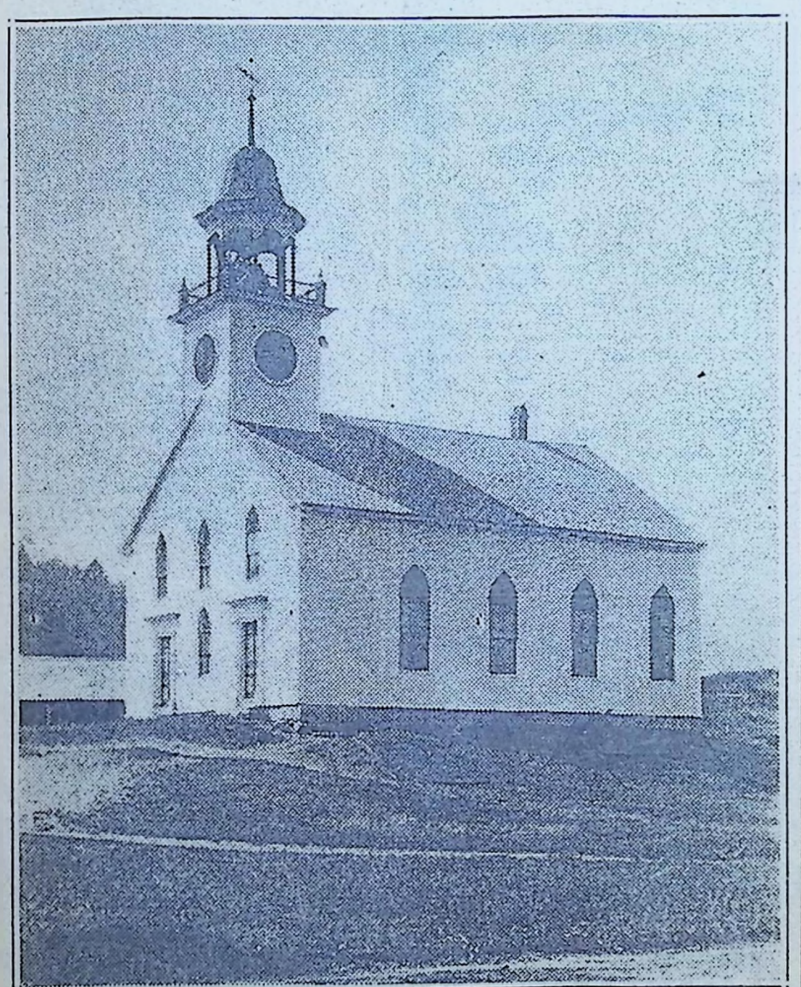
Scrap Book

Bingham's "Old Church" Service July 26 Marks 100th Anniversary

Historic Church Will Be Opened For Inspection Afternoon Of Service And Following Day; Houses Town's Records And Documents



"Old Church," Bingham

Special Despatch to Sunday Telegram

Bingham, July 11—The 100th anniversary of the dedication of Bingham's "Old Church" is to be observed Sunday, July 26, with the Rev. James H. Roberts of Wethersfield, Conn., the oldest former pastor now living, conducting the service. On Sunday afternoon and Monday, from 10 a. m. to 8 p. m., the edifice will be opened for an exhibit of pictures, documents, books, and other articles pertaining to the history of the church. Kennebec Chapter, D. A. R., the First Congregational Church, and the Stanley Beane Post, American Legion, and its Auxiliary, are sponsoring the affair.

The Old Church, as it has been called for years was built for a Union church, a place of worship for the organizations of the early settlers, who in their struggle for a livelihood in the wildnerness, had not had time or means to build a church

The first Congregational Church of Bingham was organized, July 24th., 1815, twenty-one years after the first settlement, with nine members; Mrs. Joshua Goodrich, Mrs. Betsy Russell, Ephraim Wood, Mrs. Lepha Wood, Josiah Heald, Mrs. Bridget Heald, Mrs. Sarah Fletcher and Allias Whipple. This organization was brought about and aided by the Rev. Jotham Sewell a missionary, who came into the wilderness to promote Christianity.

As the years went on all denominations united in the building of the church. The timber was cut on Austin Stream and "a man from down river" was employed to frame the building.

Pews Sold To Members

When finished it contained 52 pews, one for each week of the year. These were sold for different prices, according to their desirability. Each owner could decide what denomination should preach one Sunday of the year.

The first settled minister was the Rev. Josiah Tucker. The first deacons were Joseph Russell and Ephraim Wood. Among the later deacons were Nathan Baker, Allen Baker, Frank Houghton, Albert Burke, and Gilbert Greenwood. William Preble was organist and Ephraim Baker choir leader for many years.

A Revere bell cast by John Revere in 1819 or 1820, hangs in the belfry. It was purchased from a Boston church for the Baptist Church in Skowhegan and in 1863 purchased for the Church at Bingham. The funds were raised by town subscription. The townspeople value the bell, highly enjoying the few occasions when it was used. It was rung when word was brought by a stage driver of the close of the Civil War, and again at the close of the World War. It served as a fire alarms for years and was used at times, when some one became lost in the woods of this section.

In 1895 the Congregational denomination withdrew from the union and entered a new church of their own. The Union Church then became a Methodist Church. In 1915 the Methodist society decided to tear down the building and erect another.

Razing Protested

Tearing down the oldest landmark in the town, whose tower could be seen far and wide from its eminent position on the main street in the south part of the town aroused protest. The townspeople called a meeting and six ladies from Kennebec Chapter D. A. R., Mrs. Carrie Colby, Mrs. Lucinda Moore, Mrs. Lepha Preble, Mrs. Marita Savage, Mrs. Eva Bachelder and Mrs. Belle Williams, volunteered to canvass the town for funds. Within a week the sum was raised to purchase the church which the people decided it best to deed to Kennebec Chapter D. A. R. The chapter has kept the building in repair, aided in this by a bequest from Mrs. Belle P. Williams.

A small room at the front of the church has been used as a historic room and old church records, records of all Bingham soldiers and other documents are on exhibit when the building is opened.

In November 1924, a World War marker was placed on the grounds near the church. This granite marker with a bronze tablet bears the names of 69 men of Bingham, Moscow, Concord and Pleasant Ridge who served in the World War. Three gold stars designate those who gave their lives during the war.

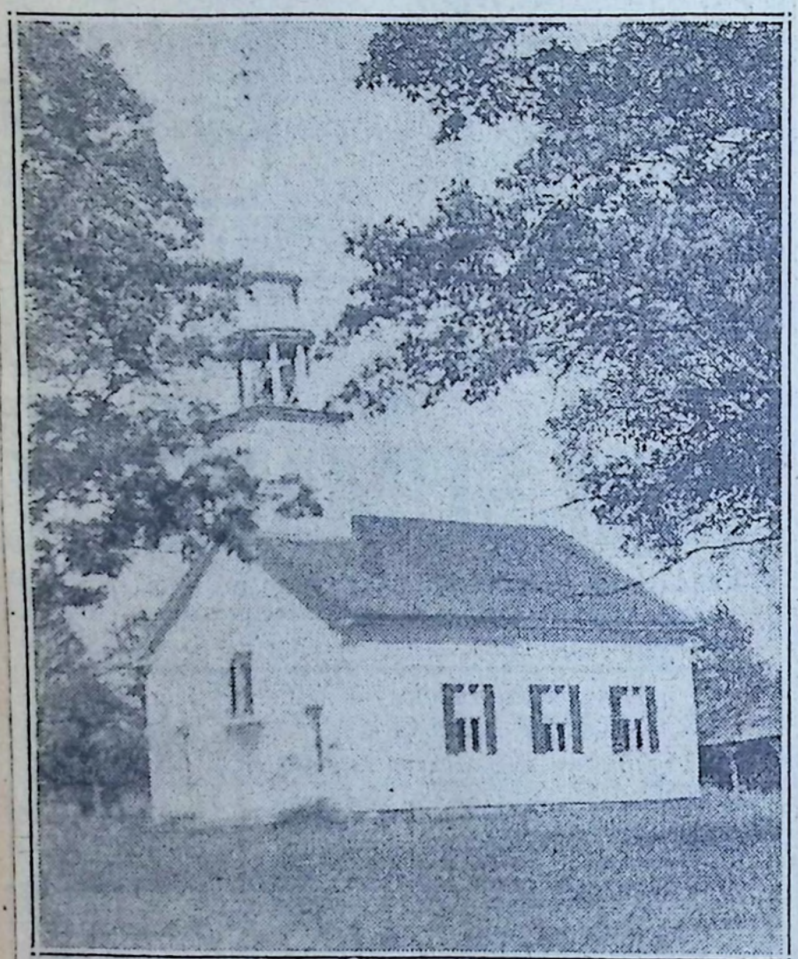
This was purchased by subscription raised by Kennebec Chapter D. A. R. assisted by the Bingham Board of Trade.

The Old Church is opened for American Legion services each Memorial Day.

August 9, 1936

Last Bell Shipped From Famous Paul Revere Foundry Hangs At Benton Falls

Identity Of Historical Instrument In Belfry Of Congregational Church Established By Town Clerk Bean



The Congregational Church at Benton Falls, in the belfry of which hangs the last bell to be shipped out of the famous Paul Revere foundry.

Special Despatch to Sunday Telegram

Benton Falls, Aug. 8—The last bell shipped out of the famous Paul Revere foundry hangs in the belfry of the old Benton Falls Congregational Church. This was unknown until very recently when Dr. Arthur H. Nichols of Mt. Vernon Street, Boston, a well-known authority on antiques, made inquiries.

Dr. Nichols, in tracing the present location of the Revere bells to determine their condition and their tone, wrote to the town clerk of Clinton. He asked about the bell, the last one shipped out from the Revere foundry, which records showed had been sent to the town of Clinton, to be hung in the Congregational Church in 1828.

Town Clerk Bean of Clinton, in looking over the town records could not find any trace of such a bell. But recalling that in 1828 Benton was a part of Clinton he came to the Falls, climbed up into the belfry of the church, which stands high on a hill overlooking Benton proper and the Neck Road. There on the bell he found the word "Revere."

It was not until 1840 that Benton was set apart from Clinton so the record in the books formerly owned by the Revere foundry was proper.

The bell is in first class condition, uncracked and has a fine mellow tone. It weighs 708 pounds.

The Congregational Church at Benton Falls was built in 1828 by a corporation of early settlers. They met at the home of Asher Hinds, the grandfather of Mrs. John Reed, who with Mr. Reed is now living at the Falls. There they laid the plans for the founding of the church. Elder Hawes was the minister. The original incorporators were Asher Hinds, David Reed (the grandfather of John Reed), Johnson Lunt, Hobart Richardson and Thomas Smiley. The last named, Thomas Smiley, was the first clerk of the corporation. His grandson, bearing the same name, has a store in Portland.

The original incorporators built the church at their own expense and sold the pews to finance it. The wide floor boards, over which worshippers have trod for 108 years, are still doing duty. The lumber used in the making of the church was hewn from the virgin forests in back of the site and along the sloping bank to the Sebasticook River.

Tradition has it that Mrs. Amos Lunt, living in Bath, heard a bell ringing as a schooner went up the Kennebec River. "Little did I think," she said so many times later, "I would be living here at Benton Falls and hear that bell many many times in the years to come."

Brought On Schooner

The bell was brought from Boston on a schooner. The schooner with its historic cargo went up the Kennebec and at Winslow turned up the Sebasticook.

Evne the unloading of the bell at Benton Falls has an interesting story attached to it. From the front porch of the home of Mr. and Mrs. John Reed, the old Hinds homestead, one can look down through the trees and see on the river's edge a big rock. That rock has always been called "Old Charley," Why, no one seems to know. Today the ring to which the early Benton Falls navigators tied their boats, can be seen, embedded as firmly as ever in the rock.

Tihe bell was unloaded from the schooner onto a flat boat, for the last few miles of its journey. As it was being taken off from the scow it fell into the river and lay there for several days before tackle could be fixed up to haul it up.

Asher Hinds, who was a director of the first railroad in that vicinity, the Kennebec and Androscoggin, and who wore his tall beaver hat when the first train went through, must have been a busy man in those early days. It must have been almost a "last straw" when the bell, new from the foundry, slipped in to the waters of the Sebasticook.

Modernized 33 Years Ago

Thirty-three years ago, the old Benton Falls Congregational Church was modernized. The old pulpit was taken away and Mrs. Reed took to her home the old sofa that had done duty so many years and upon which had sat elders and visiting preachers from many parts of New England. Five years ago an endeavor was made to bring back more of the old orfginal church. Mrs. Reed said she would be glad to return the sofa if the old pulpit was also returned. Somehow the pulpit had been cut in two and part of it was missing so that today it is just one half as long as it was in the old days. The same straight and narrow pews are used. The original wing pews, so-called, jutting out at an angle from the others and on each side of the platform, were partially restored when Kate Douglas Wiggins' "Peabody Pew" was given there.

Letter To Editor

Paul Revere Bells

To the Editor:

In your editorial columns of last Sunday you referred to a Paul Revere bell in Bingham and wondered if any other product of the famous bell founder existed in Maine. You will be interested to know, therefore, that the Colby College bell bears the name "Paul Revere & Company, 1824."

There are many anecdotes which have come down concerning this bell. The clapper was periodically stolen, once, according to rumor, by Ben Butler, 1838, who later became famous as the "stormy petrel of American politics." President Champlin of Colby (then Waterville College) speaking at some Bowdoin occasion said that another clapper was supposed to be buried somewhere in the sands under the Bowdoin pines.

Indeed, there is a story that the Colby and Bowdoin bells were once exchanged for a period of time as a student prank. The lore of this Paul Revere bell also includes the story of how it was once taken down from its belfry, boxed and sent collect to Harvard College. The students there relayed it on to some southern university and when the bell was finally located, it was on a New York wharf crated and addressed to Queen Victoria.

One more journey is in store for the 112-year-old bell sometime in the not too distant future, when it will be taken down and carried to the tower of the Elijah Parish Lovejoy Library which will some day rise on Mayflower Hill, the site of the new campus. That will be a fitting conjunction of historic names—the man who spread the news, and the editor whose death made it safe for all subsequent editors to spread the news.

Joseph Coburn Smith

Waterville, July 29, 1936.

1936 or 1937

Old Richmond Church Bell Is Now Crossing Atlantic Bound For India

Once Familiar Sound In Maine Town Will Echo Over Land From Crude Tower Built By Missionaries

The bell of Richmond Congregational Church, removed from its familiar home field to enter that of foreign missions, is somewhere out on the Atlantic today in the hold of the liner Franconia, speeding through the first part of its long journey to India. After its trip half around the world is ended it will call to services the congregation of Rahuri Church whose pastor, the Rev. Joseph L. Moulton, and his wife claim Gorham as their American home.

For the past 12 or 15 years no regular services have been held in Richmond Church and in keeping with the special statute for extinct churches, the church property was this year taken over by the Congregational - Christian Conference of Maine through a court decree. The Conference has now sold the building to the Richmond Masonic Association, Inc., and it is to be remodelled for their use. The very excellent bell, weighing between 1,500 and 1,800 pounds, reserved for the disposal of the Conference, was lowered carefully from the steeple and put in shape for shipment.

Not long ago the Rev. Mr. Moulton had made known to the Congregational-Christian officials of the State the desire of his central church at Rahuri for a bell for their building erected under his supervision and dedicated in 1930. The Richmond bell was the answer to a quiet quest which had been under way for some months.

Brought to Portland and thence to Boston by truck, the bell is now on its way to Liverpool, England, aboard the Franconia. From Liverpool it will go by steamer to Bombay, and from there 200 miles to the east to Rahuri.

Since Rahuri Church has no steeple a tower will be specially built to accommodate the bell after it arrives, a native Christian contractor undertaking the work. In a lately received air mail letter of thanks on receipt of news that the bell was to be shipped, Mr. Moulton says:

"It is a thrilling thought that a bell which has pealed forth its invitation to come to worship in the good old State of Maine is to continue its missionary work on the foreign field. The people of Richmond to whom this bell had been for years a call to divine service can think of it as carrying on its good work in Rahuri."

At present the Rahuri church is using a crude iron bar which is struck to produce a ringing sound.

Mr. and Mrs. Moulton and their children and a woman assistant in charge of the girls' school connected with the Rahuri-Marathi Mission are the only European inhabitants in the city of Rahuri with its 7,000 native population. The church holds about 400 people and the mission serves an area of nearly 400 square miles. Many of the Congregational Churches of Maine are interested in the Rahuri Mission, among them State Street, St. Lawrence, Woodfords and the West End churches in Portland, the Warren Church of Westbrook and the First Church of Gorham.

Mr. and Mrs. Moulton who have been missionaries to India since 1919 spoke here and in other Maine cities when home on their last furlough in 1933. Both are from Gorham, and both are graduates of Bates College in the class of 1915. Their daughter Marjorie who came to Maine early in August, and will make her home in Augusta with her aunt, Mrs. W. J. Frutwengler, is to enter Bates this Fall.

Richmond Church Bell Reaches Destination

Shipped Last August To Mission Church In Rahuri, India

The bell of the old Richmond Congregational Church shipped last August to the mission church in Rahuri, India, has arrived at its destination, it is announced in a letter from the Rev. Joseph L. Moulton to Supt. Rodney W. Roundy of the Congregational-Christian Conference of Maine. Nearly 1,800 pounds in weight, it is so much larger than the bells previously known in that part of India that it is creating uch excitement among the natives.

The bell will be installed in a specially erected tower, and already speculation is rife as to how far it will be heard. The Rahuri Church serves the city of Rahuri and an outlying area of nearly 400 square miles.

The bell was brought by track to Portland and sent by steamer to Liverpool, England, and thence to Bomby, 209 miles each of Rahuri.

Henry Buxton Says . . .

Waldoboro's Old Lutheran Church Erected by German Settlers Before Revolution

Herbert Standish, Present Sexton of Old Meeting House, Tells How Waldo Persuaded Colonists to Migrate From Germany to Maine

Few churches in Maine have a more romantic history than the old German Lutheran church in Waldoboro erected about 1770 by German colonists who were induced to migrate to Maine by Samuel Waldo, one of the holders of the Waldo land patent which then included some 300,000 acres.

This is undoubtedly one of the oldest church buildings in New England, and one is at once impressed by its charming antiquity. As it is well off the regular beaten tourist track, few persons have had opportunity to visit its unusual auditorium and ancient church yard.

Buxton

On a monument in the church yard adjoining this old meeting house is an inscription which is a significant commentary on the arguments used by Samuel Waldo in inducing a thousand or more Germans to accompany him on his return to America. The inscription reads:

"This town was settled in 1748 by Germans who migrated to this place with the promise and expectation of finding a populous city, instead of which they found nothing but a wilderness. For the first few years they suffered to a great extent by Indian wars and starvation, but by perserverance and self-denial they succeeded in clearing lands and erecting mills. At this time a large proportion of the inhabitants are descendants of the first settlers. This monument was erected, A. D. 1855, by the subscriptions of citizens of this town.

I was escorte through the old church by Herbert Standish, the sexton who, on his paternal sife, is directly descended from Miles Standish of Plymouth colony fame, and on his maternal side from Christopher Crammer, one of the original German settlers of Waldoboro. Mr. Standish has been sexton of the old church for 30 years, and his father, Miles Standish, occupied the position for 40 years. So this post of sexton has remained within the Standish family of Waldoboro 70 years.

QUAINT ARCHITECTURE

The interior of the church is quaint and primitive. The sills, which have been partially renewed, were originally 12 by 13 inches, white pine and black ash. A gallery runs around three sides of the auditorium, and the supporting beams are about 12 inches square. The fronts of the gallery and the pulpit are painted, but the pews, which are four feet square, with seats on three sides, never were painted or stained. A narrow stairway on the left of the auditorium leads to the pulpit. The galleries and the pulpit are adorned with mouldings and cornices, all in simple harmonious design, while the doors are hung with heavy iron strap hinges. The communion table and contribution boxes were made before the Revolution by some local cabinet maker. Several old German Bibles and the original communion service are kept in a cabinet to the right of the pulpit.

In the graveyard surrounding the church is a stone erected to the memory of Mary Eleanor Levensaler, who died December 18, 1768. On this stone is the inscription: "Invisible am I to this blind world below."

Another stone marks the resting place of the third minister of the parish, the Rev. Frederick Augustus Rudolphus Benedictus Ritz, who died in 1811 after a pastorate of 16 years. There is also a monument to the memory of Conrad Heyer, the first child born in Waldoboro of European parents, who died in 1856, aged 106 years.

FIRST PASTOR

"The first minister here," said Mr. Standish, "was the Rev. John M. Shaeffer, who came to Waldoboro in 1762. Sixty members of the church society each gave him three pounds, one bushel of corn, and one day's work annually. He was also given a fee of a half dollar for every baptism, and one dollar for attending a funeral."

Mr. Standish was born in Waldoboro Feb. 12, 1881, and is of the seventh generation descended from the original Miles Standish.

"Many of the present inhabitants of Waldoboro," he told me, "bear German names, and are descendants of the early German settlers who were lured here by Samuel Waldo in the eighteenth century. My maternal great-grandfather, Christopher Crammer, was one of these early settlers, and by word of mouth down through the generations have come many stories of the privations of the German colonists who settled in Maine before the Revolution. Instead of finding the populous city described by Samuel Waldo, they found a howling wilderness populated by savages and wild beasts. But they were brave men and women and were determined to make the best of a bad bargain. They erected log cabins and cleared the land and settled down to farming. Often during severe winters they were close to starvation, but their courage enabled them to overcome all obstacles.

"When the Revolution broke out these early German settlers of Waldoboro did a large share in the fight for independence. They provided officers and privates for the Continental army, and many of these men chalked up enviable records for personal bravery on the field of battle. Descendants of these early Waldoboro Germans have made good in business and the professions in many states, and they are among the most loyal of our American citizens."

Mr. Standish attended school in Waldoboro, and after completing his education he went into a Waldoboro shipyard as a ship calker.

FOLLOWED FATHER'S TRADE

"At that time," he said, "many small coasting vessels were being built in Waldoboro, and the calking trade was considered a good opening for a young fellow. In those days the oakum used in calking vessels came in bales, and my first job at the yard was spinning it to the proper thickness. I did this under the direction of my father, who was head calker in the yard.

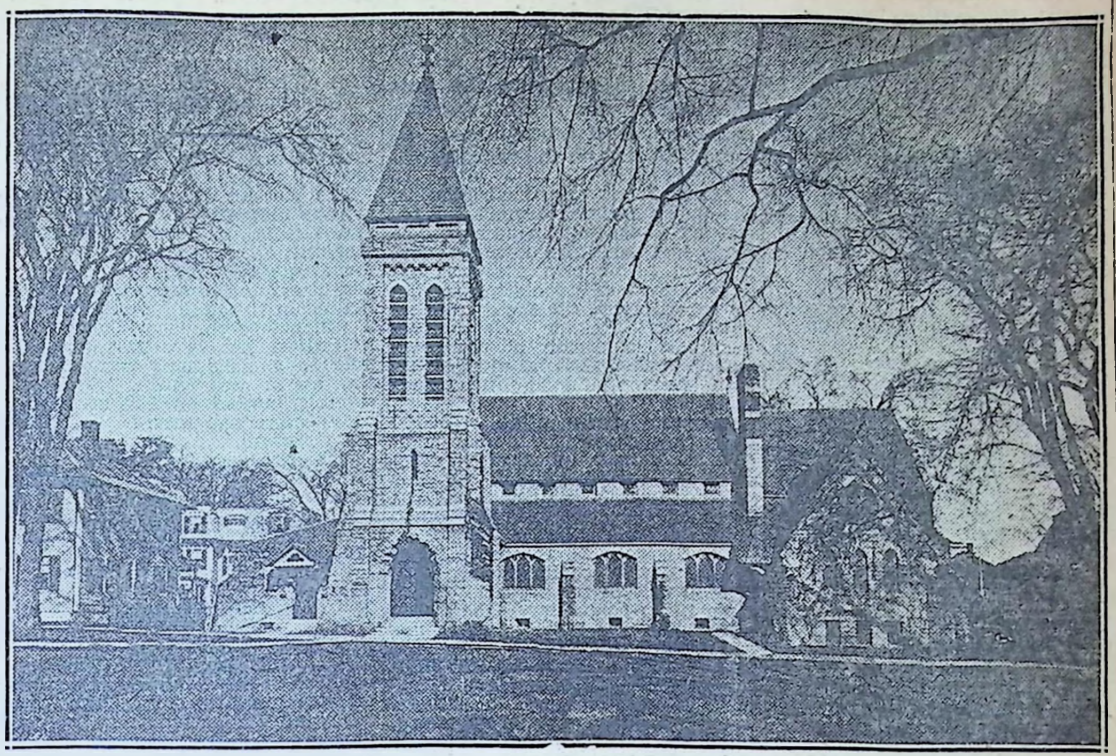
"About 1900 William Palmer of Boston built six five-masted schooners at Waldoboro, and father was employed to calk these vessels. I found it was a tremendous job to fill the seams of a 290-foot schooner. In the neighborhood of five tons of oakum were used to calk these seams."

Mr. Standish exhibited with much pride his calking hammer which he used in various shipyards during the World War. The mallet was made of live oak, steel bound, with sawed slits in the head to give it life and resiliency.

"Yes," he said with a smile, "I've used this old mallet to drive many tons of oakum. During the war I worked in the shipyards at Thomaston and Boothbay Harbor. Since the war I have worked as a section boss for the Maine Central railroad and expect to be soon retired."

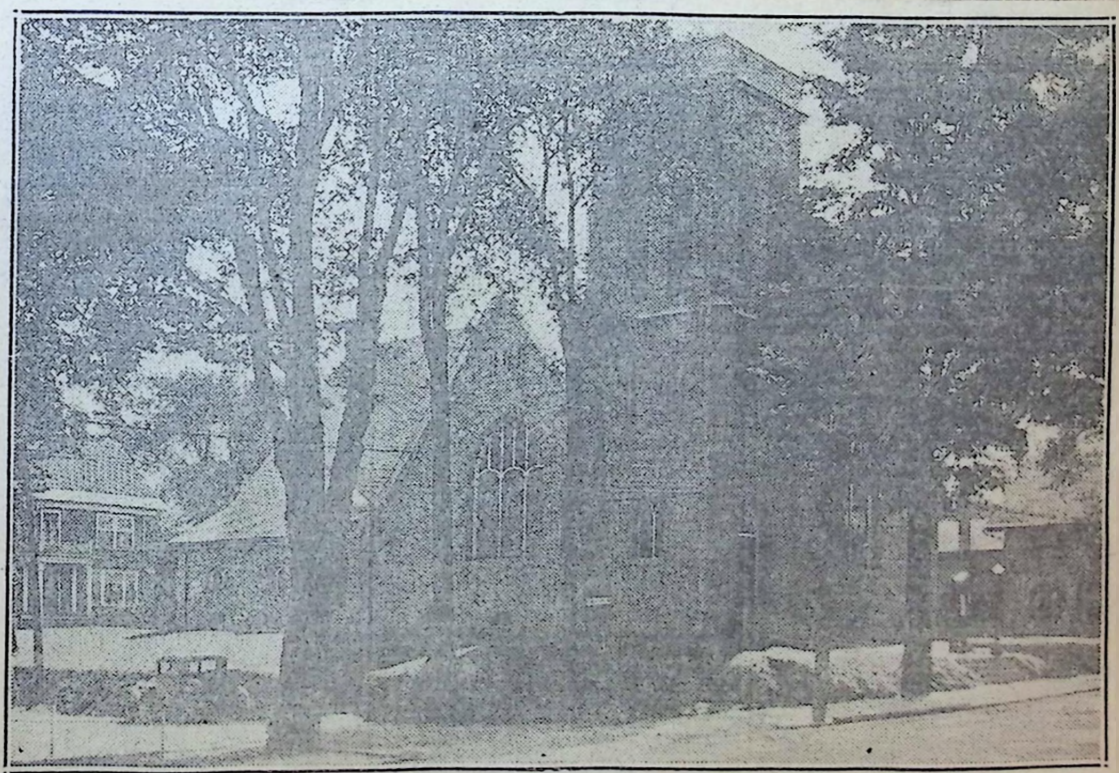
Rev. Stanislaus Valle was the

MARCH 10, 1931.



Number fourteen,—Saint Mark's Episcopal Church. Set in spacious grounds between Pleasant and Summer streets, the architectural beauty of this granite church is seen to splendid advantage. The property of the parish, all located adjacent to the church edifice, includes the Rectory, Parish House and Saint Mark's Home for Aged and Indigent Ladies.

MARCH 13, 1931.



Number Sixteen,—Penney Memorial United Baptist Church. This beautiful stone church of which the Rev. William R. Wood, D. D., is pastor is located on Grove street between East and West Crescent streets

JUNE 4, 1938

100 Years in Service

The Veazie Congregational church, one of the most beautiful and dignified churches in eastern Maine, where centennial observances opened last night. Rev. Raymond E. Fiedler is pastor.

Veazie Congregational Church Has Centennial

Impressive Ceremonials Opened Last Night With Banquet; Program for Sunday Observance; Former Pastor to Speak

Rev. Rensel H. Colby of South Paris, and former pastor, was the guest speaker last night at a banquet opening impressive ceremonials commemorating the establishment of the Veazie Congregational church 100 years ago. The banquet was held in Penobscot Hall. Presiding was Rev. Raymond E. Fiedler, pastor.

Mr. Colby, now pastor of the First Congregational church of South Paris, took for his topic "The Outreach of the Church." Greetings were given by several former pastors of the church.

The centennial observance will be continued Sunday, with a special commemorative service in the Veazie church. Rev. Harry Trust, D. D., Litt.D., Bangor Theological seminary president and a former pastor of the host church, will speak on "The Challenge of the Forward Look." This service will begin at 10:30 o'clock.

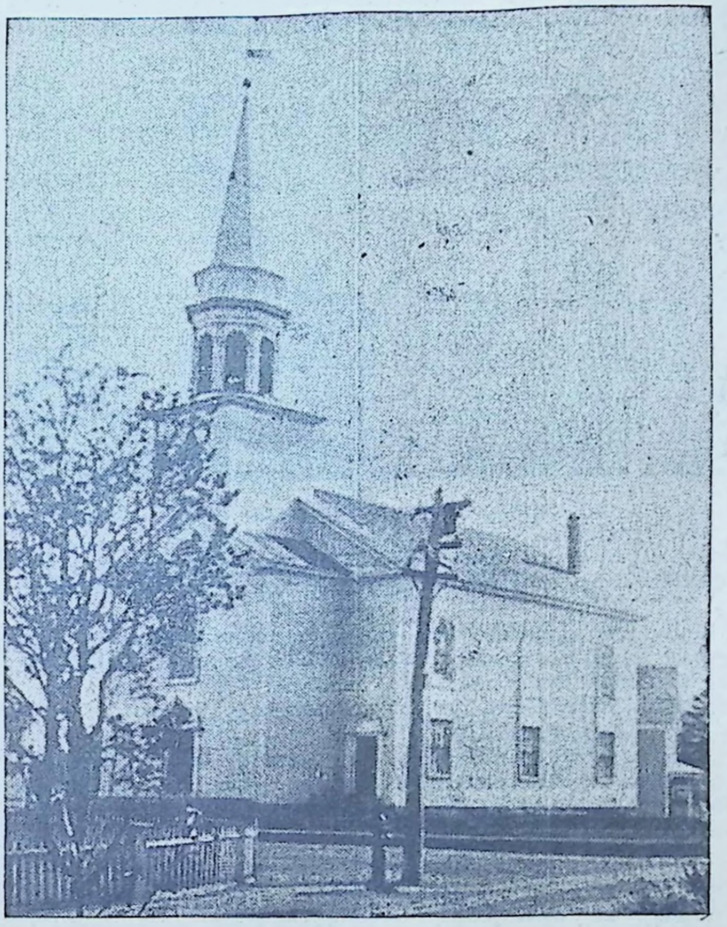
The order of service, as announced last night by Rev. Raymond E. Fielder, pastor, follows: prelude, "Ave Maria" by Bach-Gounod; doxologyy; call to worship; invocation; Lord's Prayer; hymn; responsive reading; gloria; anthem, "Show Me Thy Way, O Lord," by Torienti, Miss Ruth Trickey, soloist. Scripture lesson; pastoral prayer; response, "Beautiful Garden of Prayer"; offertory; anthem, "Serenade," by Widor; announcements; hymn, sermon by Dr. Trust; hymn; benediction; postlude, "Largo" by Hendel; Miss Anne Alley will be pianist.

During the services music will be given by the University Trio—Marion E. Hatch, 'cello; John B. DeLong, violin; and Robert G. Parker, piano.

1938

Salvation Was Free In Lubec's Famous Old Church

But Major Lemuel Trescott Bought and Paid For Pew 63 and Sat in It Every Sunday; Rich Lore of the Good Old Days



First Christian Church, Lubec, Dedicated September, 15, 1818.

By F. W. KEENE

LUBEC, Sept. 16—"Salvation is free" sang the choir as the old First Christian church on the high hill at Lubec, was dedicated 120 years ago, yesterday—Sept. 15, 1818.

The church had been built at much sacrifice, although it was currently said that a large part of the funds were conscience money, for Lubec was a "free port" in a way at that time, with easy entry of contraband, and many fortunes were started thereby.

In fact the town was named for another "free port"—Lubeck, Germany, and at one time it was even proposed to call the new settlement at Moose Island, Freeport. Everybody knew what was going on, and everybody got what they could out of the situation.

However, the new edifice was duly dedicated, with the Rev. Elijah Kelleogg, father of the author of the "Elm Island" stories, giving the initial address, chronicled by an early reporter as a "masterpiece of eloquence and spiritual quality."

The town had been subjected to an infusion of foreigners, coming to ship for other ports, staying over night and making merry at the Golden Ball and Chaloner's Tavern, in the meantime. The opening of the church was hailed as an end to the incursion of the Evil One in the form of bewhiskered and ear-ringed invaders, who sang ribald songs by night in the old basement of the tavern.

But the church people, while right in principle, had said that salvation was free; which was not wholly correct. For now comes the back-fire, in an old deed to one of the pews, halfway down the right-hand aisle, where sat no less a personage than a man who had actually fought under Washington and held his horse at White Plains, while the Commander in Chief had dismounted—for some purpose or other. It was that locally famous aide-de-camp, Major Lemuel Trescott, for whom a whole township was named, and who was present with the whole works—timber, mill privilege and rights of tide and clam flats.

Rev. Stanislaus Valle was the

The major lived at North Lubec, and on Sundays drove in state to the hilltop, behind two black horses, entered the church, attired in nankeen trousers, black frock coat and white stock; marched down the center aisle and sat down heavily in his pew.

And here is where the back statement comes. The Major had in his pocket on the first day of opening the church a copy of the following document:

"Know all men by these presents that the First Congregational Society in Lubeck, in the County of Washington, in consideration of Two Hundred and Twenty Dollars paid by Lemuel Trescott of said Lubec, Esquire, does hereby grant, sell and convey unto the said Lemuel Trescott, his heirs, and assigns forever, one center pew in the meeting-house at said Lubeck, undivided and numbered "63"; to have and to hold the same . . . and that the said society will warrant and defend the same . . . against the demands of all and sundry persons."

"Two hundred and twenty dollars." Not free—but at that time men placed a much higher value upon the privilege of worshipping in a church of their own building. It meant a little more than four dollars a Sunday to occupy the Trescott pew, but he got his money's worth, for he was rarely out of it on the Sabbath day,—like the rest of the subscribers.

The document was signed by Jabez Mowry with the "sea serpent" stroke which appeared on all the bills of the Passamaquoddy bank. He was treasurer of the society as well as owner of half the town and a heavy contributor to the church fund. His back stroke on the signature to Major Trescott's lease was long and hearty, for they were brethren.

Every year until his death, the Major, moving back and forth between his mill at East Stream and his home at what is now Bangs' Point, North Lubec came regularly fifty-two Sundays on end, and marched down the "center aisle" to his pew.

Finally there came a day when pew 63 was vacant. News came from North Lubec of the Major's death, and the notice of his funeral. It was attended by dignitaries who drove for many miles over a rough road, or came by boat to be present at the obsequies of one who had fought hard for their liberties.

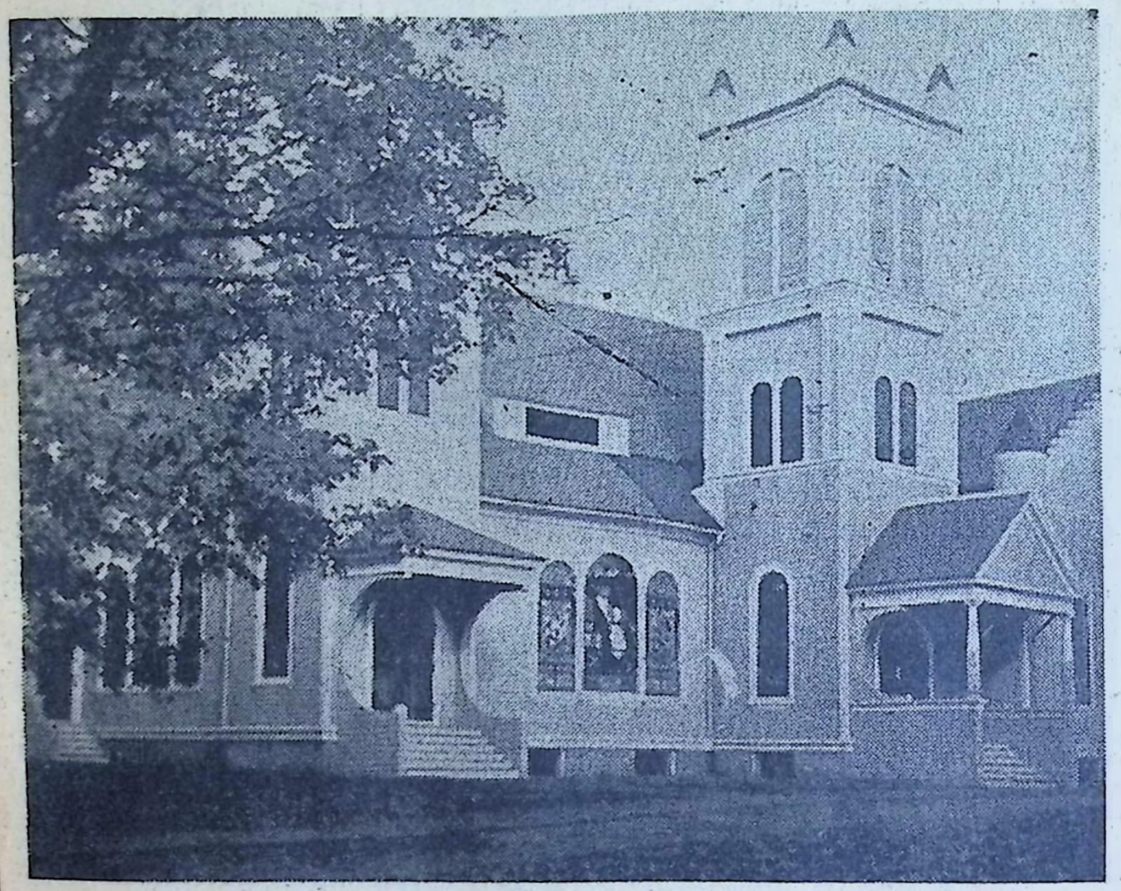
Congress sent a memorial to the widow. Military men came from far and near. A pension was granted her for life.

Pew 63 was vacant, for the Major's widow was timid, and history records that she never occupied the seat again.

Today there is no pew 63. All are free—much freer than when the Rev. Kellogg made his announcement from the pulpit of the new church on August 15, a hundred and twenty five years ago. Maine is no longer a part of Massachusetts, although some of the newspapers appear to think they should have a part in running its elections.

And so it seems fair to say that the old church, long a landmark, spiritually and from the standpoint of its high elevation on Lubec's 300-foot hill, offered free salvation—except that the bills were paid by such outstanding men as Major Trescott with his $220 donation, to the end that others might worship with him.

Universalist Parish of Pittsfield Enters 72nd Year As Working And Progressive Organization



THE UNIVERSALIST CHURCH OF PITTSFIELD

(Special to The Bangor Daily News)

PITTSFIELD, Oct. 20—The 71st annual meeting of the Universalist church parish was Wednesday evening in the church dining rooms, following a 6:30 supper. Harry R. Coolidge was made moderator. Reports of the parish officers followed.

A general discussion followed the report of the budget committee by its chairman, Earle N. Vickery. It was stated that $4000 would be needed to operate the church through the coming year and take care of an accumulated deficit. A drive has been started for collecting old, present, and new subscriptions. The first member to report completion of her soliciting was Miss Grace Walker.

It was voted to hold a meeting of the Auxiliary committee at once to further plans. The report of the church school superintendent, Miss Florence Buxton, showed a successful year. Each society reported substantial increases in membership with the Campfire group the largest in its history, with many more applications for membership to be taken up.

An enrollment of 52 in the cradle roll department was reported by Mrs. Edythe Phinney.

Mrs. Nellie Hunnewell, church clerk, announced that 12 new members had been added during the past year.

Rev. Milo G. Folsom in his report, asked permission to appoint a group as an educational committee whose duties it would be to make a thorough study of the religious education program of the church in its various activities and to suggest possible improvements.

The committee was made up of Raymond S. Finley, Mrs. Josephine Folsom, Mrs. Betsey T. Milliken, L. Milton Knight, and Miss. Florence Buxton.

Officers elected for the ensuing year were: moderator, Lloyd Stitham; clerk, Harry E. Condon; treasurer, Sanger M. Cook; assistant treasurer, Mrs. Blanche Morrell; auditor, Harry L. Cornforth; trustees, Raymond S. Finley, Perley J. Whitten, Sanger M. Cook, Andrew Younger, W. Scott, Spaulding, Harry R. Coolidge, Lancey G. Milliken, Russell E. Phinney, Joseph Buker, Earle N. Vickery, and Harry L. Cornforth.

It was voted to change the time of the morning church service from 11 to 10:45 to begin a week from this coming Sunday. The meeting was closed with a vote of confidence taken to be extended to the pastor and his wife, the Rev. and Mrs. Milo G. Folsom, for their years of unswerving loyalty and sincere interest in their church, their parish, and their community.

CHURCH HISTORY

The local parish and the church itself have interesting histories in which many well-known citizens of by gone days figure prominently. Many descendants of these old families are still active in the church today that is the result of early hardship, sacrifice and planning.

For many years, the residents of Pittsfield of all denominations gathered in a building erected in 1857 on the site of the present Universalist church for Sunday worship services.

This was the first of a religious nature to be erected within the town limits known as the East Pittsfield Union meeting house.

It was carried on under the old system of pew-owners. Travelling ministers of many denominations, except the Universalist, occupied the pulpit from time to time.

After much discussion, it was decided to form a Universalist parish, endeavor to procure preachers of the faith and hold services every other Sunday.

The first parish organization took place in 1867. Rev. James Smith preached on alternate Sundays from 1866 to 1868 when he was replaced by the Rev. George W. Quimbey of Augusta.

Rev. Stanislaus Valle was the

Observes 25th Anniversary

A week's program celebrating the twenty-fifth anniversary of the Gray Memorial M. E. church at Caribou ended yesterday with Thanksgiving services.

In June, 1872, the Universalist church as it is known today was formed with Rev. David B. Bythe as pastor and six members. These were Anna M. Robinson, Rhoda Pike, Florence E. Hathorn, Angelia J. Brackett, Priscilla B. Graves, and Olive Pushaw.

The Universalist Ladies' Aid Society was the first of many affiliated organizations which was formed. In 1882, this society presented the church the deed to a new parsonage erected on what is now known as Forest street. The funds had been raised entirely by the group.

The new church progressed rapidly increasing its membership each year. In 1895 the members began discussion of a newer and larger church building but it wasn't until 1898 under the leadership of the Rev. L. W. Coombs that the present edifice was completed.

The old Union meeting-house is still in use as the vestry and class rooms of the new church building. The structure stands on a slight elevation and can be seen from almost any part of the town.

The new auditorium is semi-circular in form, with beautiful murals and decorations by Harry Cochrane of Monmouth, famous for his artistry, seen in many Maine churches. There are three stained glass memorial windows.

The present church membership is 284. Rev. and Mrs. Milo G. Folsom are completing their 12th year of Christian leadership and service to the parish and the community.

Thanksgiving Service Closes Caribou Church's Anniversary

Quarterly Conference, Fellowship and Women's Safari Features of 25th Anniversary Week at Gray Memorial Methodist Church

(Special to The Bangor Daily News)

CARIBOU, Nov. 20—A fellowship service, roll call of members, and Thanksgiving worship by the Rev. David R. Hickland concluded today the 25th anniversary celebration of the Gray Memorial Methodist church of Caribou.

The church had special services every day the past week in commemoration of the construction of the building in the fall of 1913.

Dr. John M. Arters of Bangor, district superintendent, presided at the first quarterly conference of Gray Memorial Friday, Nov. 18. Reports of the various church organizations were rendered and the following newly elected officers took office: Ralph M. Scott, treasurer; D. A. Buchanan, trustee, and F. M. Poland, recording financial secretary.

The Rev. Milton E. Grant, pastor of the Congregational church of Presque Isle, was the guest speaker at the men's fellowship supper at the church Thursday evening. Mr. Grant took for his subject, "Getting the Right Mathematics for Living."

Another anniversary service was the mid-week prayer meeting Wednesday evening, which was designated the "Night of Memories." Members of the church gave reminiscences of happenings during the past years of church history.

Tuesday was set aside for the women's safari, in which eight branches of Methodism were taken up by the ladies of the church in groups. The young people held a social and business program Monday night.

The anniversary week program opened Sunday, Nov. 13, with special morning and evening services at which the Rev. C. J. Brown of Orrington was the guest speaker.

Mr. Brown was a speaker at the dedication of Gray Memorial Methodist church at Caribou, Sunday, Nov. 16, 1913. Bishop John W. Hamilton of Boston was present for the ceremonies, performed in the presence of several hundred persons.

The cornerstone of the church was laid Nov. 15, 1916. Contained in a box in the corner stone were the conference year book, the discipline of the church, the program of dedication exercises, sample of the bond which had been subscribed, the quarterly conference nominations, statement of pledges for the building fund, description of the church, two pictures of the building, a copy of the Epworth Herald, copy of Zion's Herald, copy of the Christian Advocate, copy of the Aroostook Republican of Nov. 13, 1913, and a dime dated 1913.

The first services under the auspices of the Methodist church of Caribou were held in 1860 when the Rev. M. Tonwin of Fort Fairfield preached before a congregation of six individuals. The number of the denomination increased steadily until today the Caribou Methodist church is one of the outstanding churches in its district.

M. E. Church Of Vanceboro Has Anniversary

Three Services of Much Interest; Old Members Heard From

REV. G. EDWIN WILLIAMS
First M. E. Preacher

VANCEBORO, Sept. 5—Special services observing the 48th anniversary of the building of the Methodist church were at three sessions Sunday. At the morning service an eloquent sermon was delivered by Rev. Albert I. Luce, of Bucksport, a retired member of the Maine Conference and a brief history of the local society was read by H. E. Tibbetts, Recording Steward.

At the afternoon service the sermon was by Rev. A. G. Christopher of Houlton and greatly appreciated. At the evening service conducted by the pastor, Rev. Alexander Stewart, letters were read from former pastors or their widows who had responded to invitations to be present, by Miss Ethel Russell. Among the letters read were from the District Supt., Dr. John M. Arters; Rev. Nelson R. Pearson, of Needham, Mass., who was pastor when the church was built; Theodosia Prince of Hingham, Mass., daughter of Dr. Walter F. Prince, who was pastor in 1865; Rev. Sidney O. Young of Milbridge, Mrs. M. H. Sipprelle of Brewer; Mrs. B. G. Seaboyer of Wilmington, Mass.; Mary E. Hatch of Old Town; Edna I. Woolley of Rochester, N. Y.; Herbert W. Thompson of Mapleton; Mr. and Mrs. F. Ernest Smith of Madison; Mrs. William E. Greene of Kirksville, Mo.; Rev. George O. Richardson of Coventry, R. I.; Rev. and Mrs. Victor W. Vincent of North Vassalboro; Rev. George P. Sparks of Phillips; Rev. Charles S. Mitchell of Milltown.

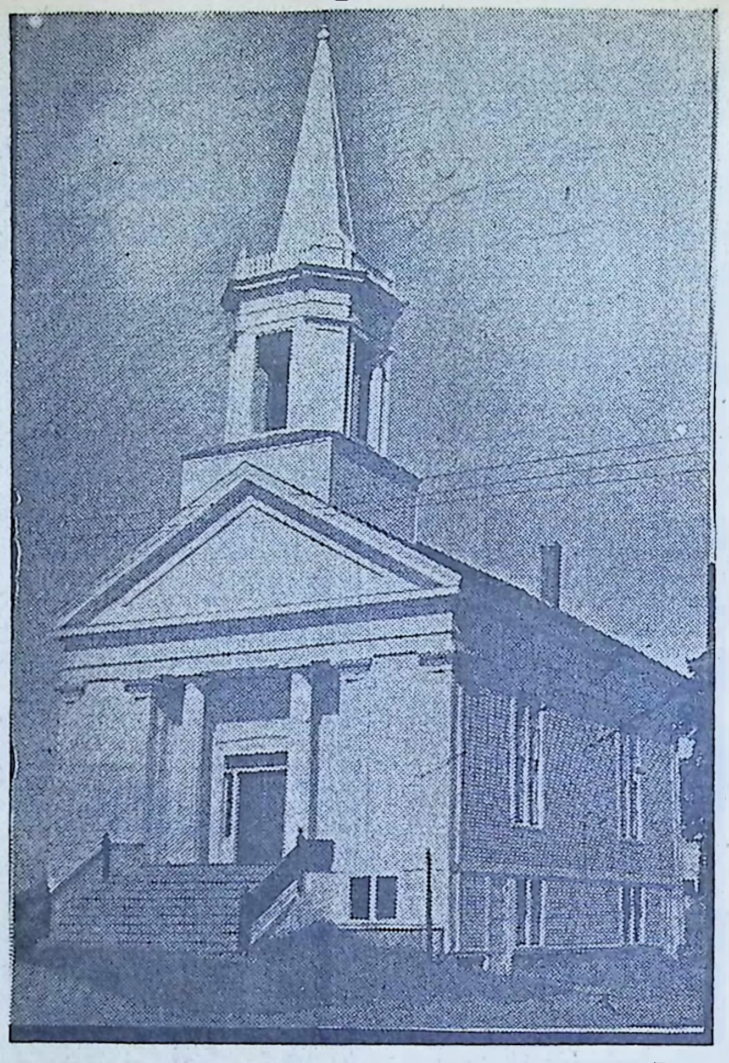
An interesting feature was the presentation to the files of the society by Theodosia Prince of a diary kept by her father, Dr. Walter F. Prince during his year at Vanceboro, Forest City and Lambert Lake giving names of all the people with whom he came in contact. Dr. Prince has been closely associated with Dr. Elwood Worcester, known to Vanceboro people as a summer visitor the past 26 years at Palfrey Lake.

They have been foremost investigators of psychic phenomina and Presidents of the National Society for Psychic Research. Together they were authors of a book, Psychic Aspects of the Bible.

During the evening service a card photo of Rev. C. Edwin Williams was passed through the audience. Mr. Williams was an English Wesleyan who first introduced Methodist preaching in Vanceboro about 65 years ago, coming from St. John to McAdam and Vanceboro and holding services in Shaw's Hall.

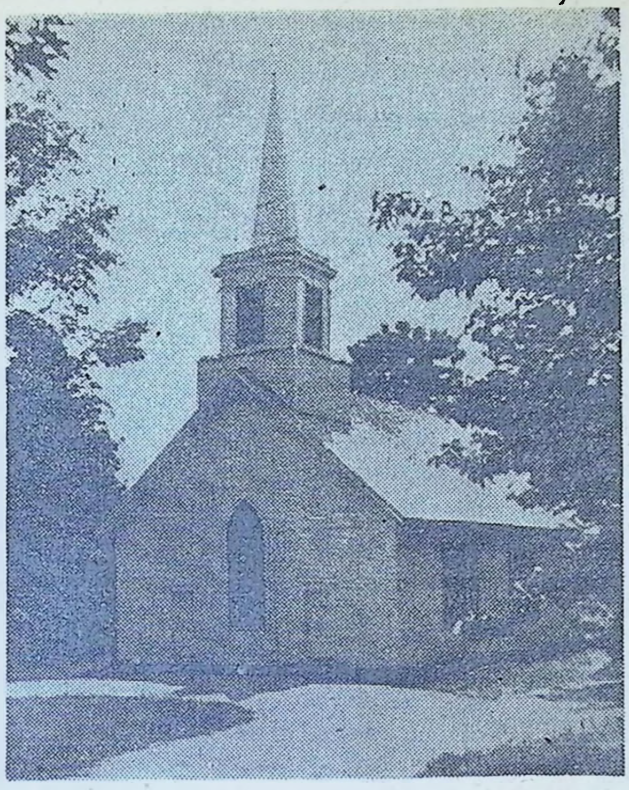
An interested visitor during the observance was Mrs. Bert Lindsey of Meredith Settlement, N. B., a former resident who was a singer in the choir at the dedication of the church 48 years ago.

East Bangor Church



There will be an anniversary and rededication of the East Bangor Congregational church Sunday afternoon, an elaborate program having been arranged for the occasion. The church has just been renovated, both inside and out. By Staff Photographer.

Observes Anniversary



The Freedom Community church observed its eightieth anniversary Sunday with special services in the old meeting house shown above, which was erected sometime prior to the organization of the Congregational church in 1858.

Freedom Community Church Celebrates 80th Anniversary

Dr. Harry Trust, Rev. Willard H. Palmer Speakers At Special Services; Anniversary Tea Feature of Program; Church History

(Special to The Bangor Daily News)

FREEDOM, Dec. 5—The Freedom Community church, under the direction of its pastor, the Rev. Joseph W. Merchant, celebrated its eightieth anniversary Sunday with morning and evening services and an anniversary tea.

The Rev. Harry Trust, president of the Bangor Theological seminary, was the speaker at the morning service, and the Rev. Willard H. Palmer of Portland, assistant superintendent of the state conference of Congregational and Christian churches, spoke at the evening service. The church was decorated with yellow chrysanthemums, given by the Ladies' Circle in memory of the founders of the church.

A feature of the morning service was the singing of the anniversary hymn, written by the Rev. Mr. Merchant. Music was by the church choir under the direction of Frank E. Fuller, organist. Mr. Fuller, with the assistance of Miss Effie M. Flye, church clerk, compiled a brief history of the church, which was published in the anniversary program.

ANNIVERSARY TEA

A large number of former members and friends of the church attended the anniversary tea held Sunday afternoon at the Freedom Academy building. The Rev. Willard H. Palmer of Portland brought greetings from the state conference, and the Rev. Frederick D. Hayes, pastor of the First church in Belfast, represented the Waldo county association. Supt. V. J. Wormlight of Brooks, Dana J. Banton of Newport, Mrs. Chester Banton of Liberty, and others spoke briefly.

Letters of greetings were received from the Rev. John Burford Parry, Dr. Harry Trust, the Rev. Preston Pennell, the Rev. W. A. Richmond, the Rev. John Vance, M. C. Hill, W. G. Hatch, and W. A. Cobb.

Music for the evening service was by a choir under the direction of Seth Banton of Newport, a former resident of Freedom, with a duet by Mr. Banton and Dana Banton, and a solo by Robert Williams, also of Newport. The Rev. Samuel J. Vernon of Brooks assisted in the service.

CHURCH HISTORY

The Congregational church of Freedom was organized April 14, 1858, with the Rev. Wooster Parker, pastor of the Congregational churches at Belfast and North Belfast, as speaker at the first service. A. J. Billings and Henry Dodge were instrumental in starting the new church, and the 13 original members also included Ivory Lord, Alfred Sawyer, Rinaldo Elder, James Waterman, Mrs. Charlotte Sibley, Mary Dodge, Rhoda Perley, Ann S. Fuller, Benjamin Perley, and Joseph and Ann Small.

The present church structure was built some time prior to the organization of the Congregational society, at a time when Freedom was one of three towns served by a traveling Congregationalist preacher named Oberlin. The building was first dedicated Nov. 24, 1857.

The first Congregationalist pastor was Joseph R. Munsell. The church was served by student pastors for the most part until 1927, when after four years of intermittent services by supply pastors, the present Community church was organized with the late Rev. Harry S. Erb as pastor. The Rev. Preston W. Pennell, now of Meddybemps, succeeded Mr. Erb in 1931, and the present pastor, the Rev. Joseph W. Merchant, accepted a call to the church in 1936.

Several of the many pastors who have occupied the pulpit of the local church in the past 80 years did outstanding work. Among them was the Rev. Rufus P. Gardner, pastor in 1855-56, who was responsible for the complete redecoration of the interior of the church and the installation of a furnace. Rededication services were held Aug. 9, 1885.

The Rev. W. A. Richmond, pastor from 1899 to 1903, also aided materially in the growth of the church. Mr. Richmond was ordained in the local church July 26, 1900. He is now pastor of the Congregational church at Falmouth. The church was again redecorated and the present steel ceiling installed between 1907 and 1910, during the pastorate of the Rev. J. Burford Parry, present pastor of the Congregational church in Wellesley, Mass.

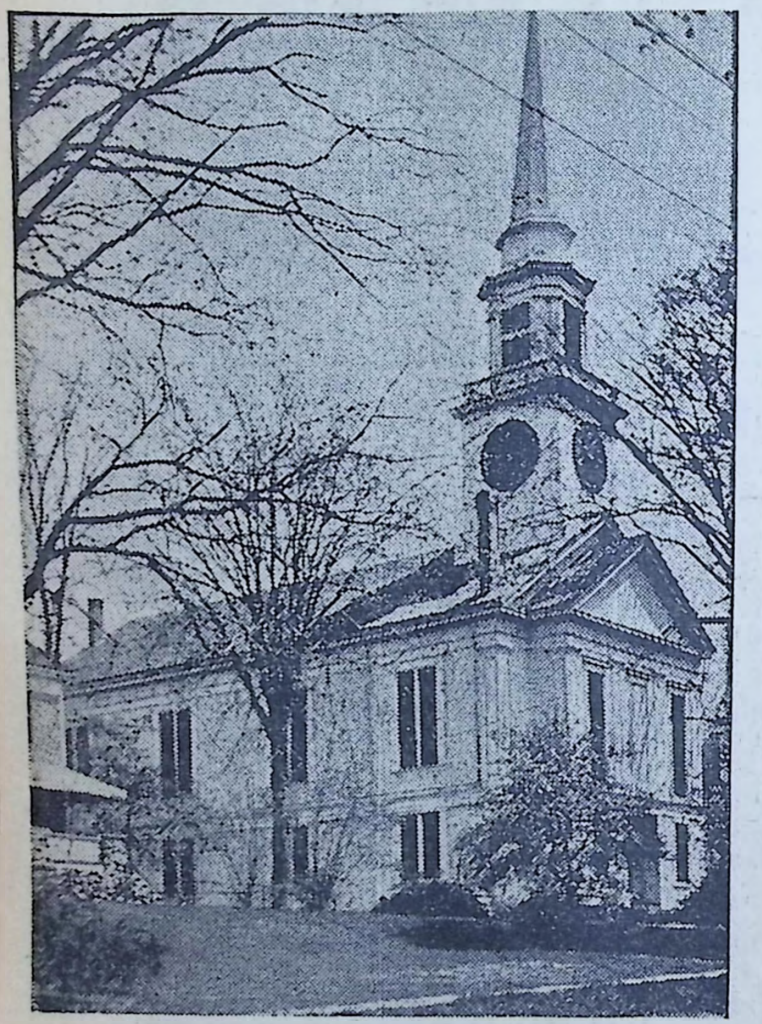
In 1913, during the pastorate of the Rev. J. G. Vance, a fund was started for the purchase of an organ. Through the efforts of Miss Winnifred Dodge (now Mrs. Artuhr Sampson of Augusta), and I. P. Griffiths, a large two-manual organ was installed and dedicated in 1917. The church was again redecorated under the leadership of the present pastor, and rededication services were held just two years ago, with Dr. Harry Trust as speaker.

The Congregational organization still exists and cooperates with the officers of the present Community church. It was through the efforts of this older group that the church was redecorated in 1936 and a recent debt was liquidated. The group now includes 17 active members, those of longest standing being Mrs. James Libby, Mrs. Inez Bellows, and Miss Effie M. Flye.

Rev. Stanislaus Valle was the

Bucksport M. E. Church In 100th Year Being Dressed-up for Birthday

Many Changes In Near Century of Existence; Story Of the Two Bells It Has Had; Clock Dates to 1843



Franklin Street Methodist Church

BUCKSPORT, Nov. 18—The Franklin Street Methodist Episcopal church starts its 100th year this week with a repair program which will put the building in as good condition as when it opened in 1839.

A crew of men have begun rewiring the building and the decorating crew of the Harry Cochrane Studios of Monmouth began setting up their stagings in the auditorium.

Word has been received from the Rambusch Decorating Company of New York that the lanterns designed by them for the church are now in the production department and will be ready by the time the decorators will have completed the auditorium.

The Sunday morning services will now be held in the vestry of the church for the greater part of the winter.

In the farewell service held in the auditorium, the pastor, Rev. Alfred G. Hempstead, reviewed the outstanding changes that had been made in the physical appearance of the church in the century now drawing to a close.

The church was built in 1839, the frame work was started in June and the church was dedicated on November 13 of that year.

Four years later the clock was put in the tower and the bell added. In 1853, or 85 years ago, the church was enlarged by extending it 17 feet and adding 22 pews to the seating capacity of the audience room. In 1864 the whole building was raised 10 feet and the present vestry arrangement put under the main building.

The audience room was refurnished and rearranged with a middle aisle in place of the two side aisles in 1873-6. The organ was purchased and installed in the rear of the church in 1881.

Under the leadership of Rev. Elton H. Boynton the church was reconditioned in 1893. Few real changes have been made since then. At that time the organ and choir was moved to the front of the church, new windows were installed and a thorough job of redecorating done.

Mr. Hempstead quoted from a newspaper account of September 16, 1893: "It was the desire of the trustees to wire the church for electric lights but the unsettled state of affairs of the Electric Light Co. made the matter an uncertainty and accordingly the church has been equipped throughout with the next best illumination, large brass lamps of the Rochester make, which give ample illumination."

The dependability of the light company improved sufficiently for the trustees to install electric lights about 1909 or 1910. The installation has become obsolete and does not meet present day underwriters specifications and the work is being done over completely.

THE BELLS

Much interest was shown in the account given of the new bell installed in the tower in 1894. Soon after the church had been reconditioned the year before, a crack came in the bell. J. F. Moses, proprietor of the Robinson House, known as the original Jed Prouty Tavern, presented the church a new bell on February 22, 1894, which was the 34th anniversary of his becoming proprietor of this hotel.

The bell was delivered in Bucksport that spring and hung on March 31. To raise a bell of 2000 pounds to a belfry position 75 feet above the ground was no simple task.

The Bucksport columnist described the plan in detail and told of the great crowd that had gathered to see the feat of Captain Hiram Fogg in raising the bell. He reported that when Captain Fogg said "Avast heaven'" as the bell reached the bell deck, he said it in tones clearly audible in Orland!

The new bell was hung just fifty years from the time the first bell was put in place. Of the first bell the following account was read: "The bell was cast in the fall of 1843 and arrived by sailing vessel in the spring of 1844.

"It was hauled from the wharf to the church on a drag with two yoke of oxen. The tackle was rigged with a ground block and the line led across the street. Nearly every man, woman and child got a hold and helped 'heave'.

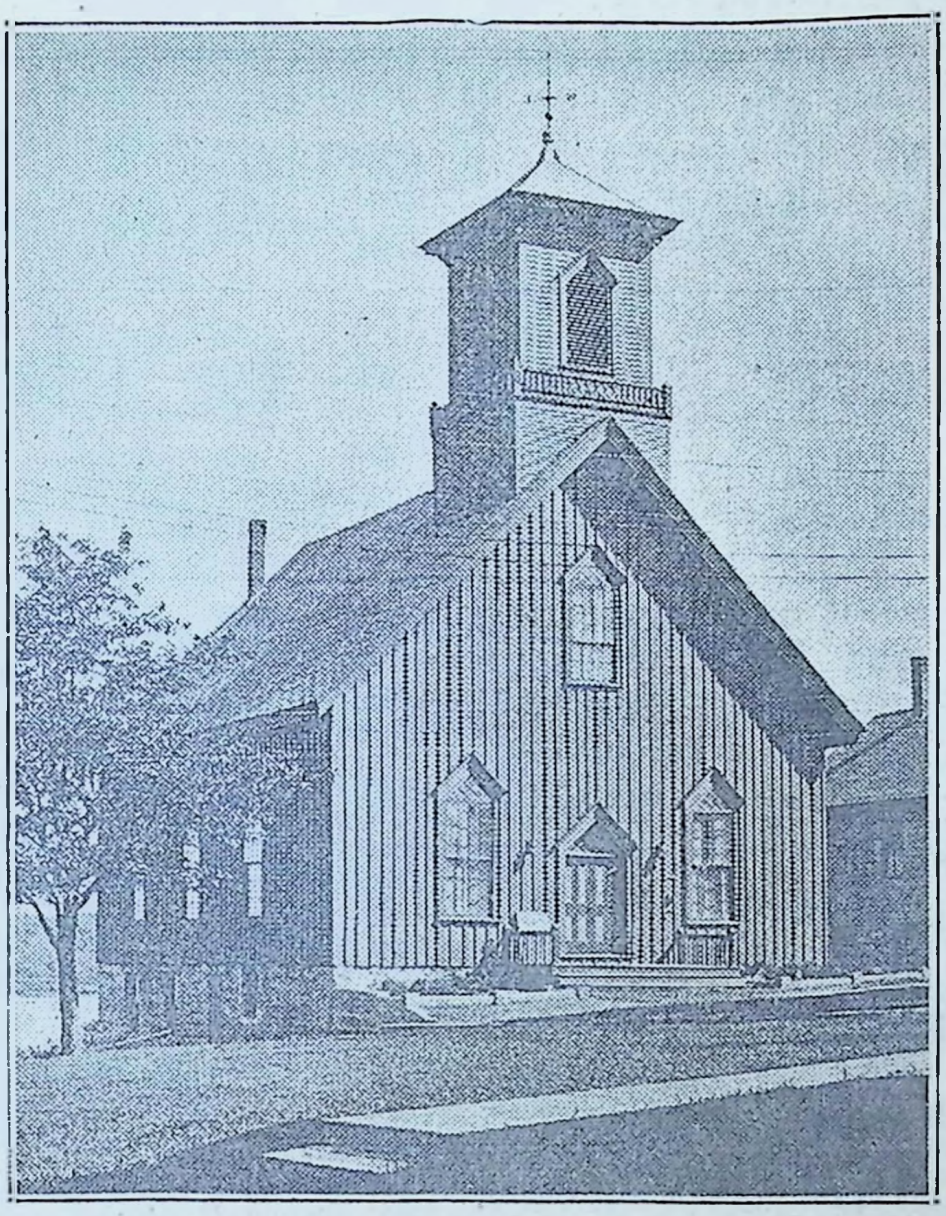
"When the bell swung clear of the ground one Ben Jackson, anxious to distinguish himself by being the first to ring the bell, struck it a tremendous blow with the disconnected tongue. It is claimed by some that Ben's enthusiasm and lack of discretion caused a crack then and there, and the tone was never what it ought to be."

At the service on Sunday there were several present who remembered the bell raising forty-five years ago. In 1894 there were two present, Captain Stephen Bennett and Ambrose White, who were at the raising of the first bell.

The people of the Franklin Street church enjoyed a brief review of history of their church as they move forward to complete the century of service and to prepare for the future of the church to which they are devoted.

Rev. Stanislaus Valle was the

Little Brown Church At Round Pond Built After Sect 'Feud' Of Yesteryear



Union Church at Round Pond which holds sentimental interest for residents and summer folk alike and which contains valuable fixtures of bygone days.

Special Despatch to Sunday Telegram

Damariscotta, Oct. 29.—The Little Brown Church by the Sea in the village of Round Pond, 10 miles from this place, is a modest looking building but few churches have the same sentimental interest. The shore of this part of Bristol is lined with the summer homes of wealthy city people who spend long vacations here and they have taken the Little Brown Church to their hearts.

Last Summer when the two daughters of Chester T. Neal of Springfield, Mass., were to be married, they chose not one of the splendid churches of their home city but the Little Brown Church. The local people decorated the church for the occasion with evergreens and hydrangea.

Just across the road is the Methodist Church built about the same time. One would suppose that a single church would serve the needs of the village and it would, but when about 1850 the people of various denominations started to build a church—Baptists, Methodists, Universalists and Adventists—a difference developed.

That was almost a century ago and no ill feeling exists now, but there is evidence that feeling ran high over the matter when the Methodists insisted on having the new house dedicated as a Methodist Church. The result was that a union church was built.

Conditional Use Of Land

Col. Samuel T. Hinds, a grandson of the famous Commodore Tucker, furnished the lot for the building but gave no deed of the land. He gave the use of it for a church just as long as it should remain a union church. When any one denomination claims it, the land reverts to his heirs. Any evangelical denomination may use it eight successive Sundays but then must yield to any other denomination that desires it.

Fortunately there is no rivalry for the use of the church. The Universalist Society is the only active organization, besides the Methodist, and the representatives of the Baptist and Advent denominations in the village are perfectly willing to cooperate with the Universalists in support of the church.

Modern improvements have been made, electric lights have been added but it has all been done with such good taste that the original beauty and simplicity of the building are retained.

As pictured by a wood cut in Johnston's "History of Bristol and Bremen," published in 1874, the church had quite a lofty spire. This was blown down in the historic gale of 1869 and again later. Today, a less ambitious but not less becoming steeple offers less resistance to hurricanes.

The interior is symbolic of the early religious ideas of New England. A beautiful wrought iron chandelier has been fitted with electric lights but the artistry has been kept. There is a pewter communion set, a "Gleason flagon set" that must be of great value. The house was dedicated Jan. 5, 1854 and on the fly leaf of the pulpit Bible is the date and the autograph of the Rev. William A. Drew of Augusta. A beautiful refectory table is the gift of a summer resident.

Famous Paintings

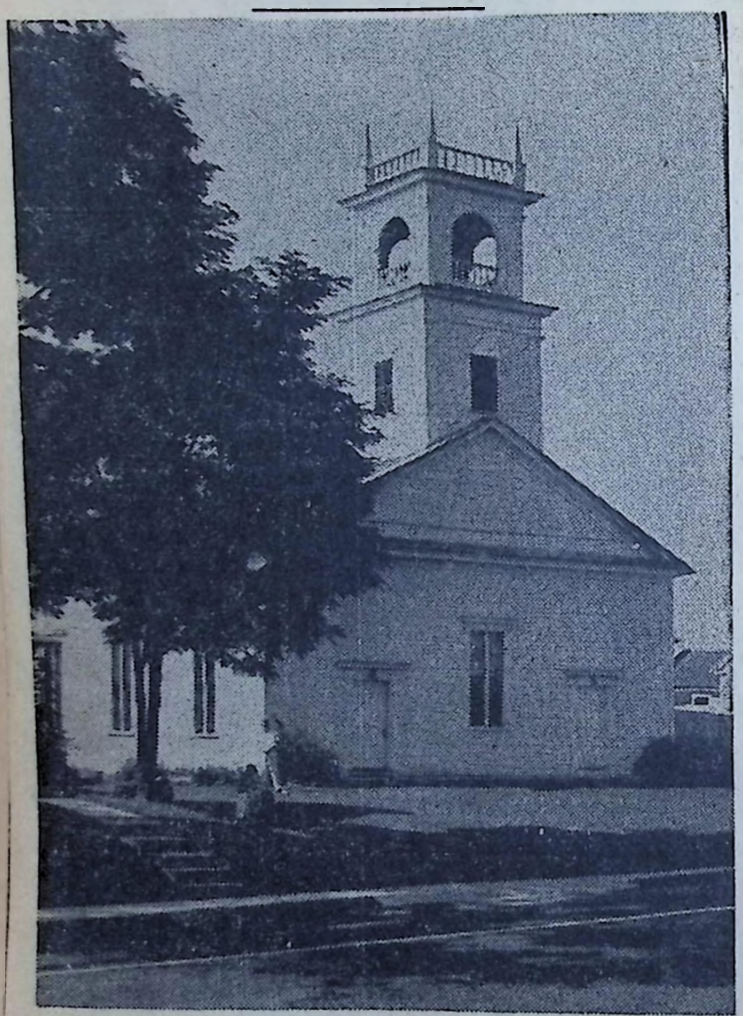
Entering the vestibule, one sees pictures of the Rev. and Mrs. Stanford Mitchell on either side of a copy of the painting of the Last Supper. Mr. Mitchell preached here from 1886 till 1918. Several copies of famous paintings are gifts of Mrs. Estelle Webber Lewis, a native of Bristol and a generous patron of the Little Brown Church.

The basement or vestry is the pride of the ladies' hearts. The heating arrangement is modern and effective. The kitchen is the last word in convenience. There is complete equipment for serving 120 people at a time. The Sunday School is a live affair and a powerful element in the lives of the youth of Round Pond. The library comprises nearly 2,000 volumes.

In 1924, the people of Round Pond held a "community week." The Little Brown Church was the center for the affair. Real sociability prevailed. There was much talking over of old times, singing of the old time songs, lunching on home-made food. The late Sumner Blakemore of Boston, a classmate of Calvin Coolidge at college, conceived the idea of inviting the President and did so. The letter in reply, signed by the late President Coolidge hangs in the vestry and is highly prized by the society.

More Than 150 Years Of Church History In Canaan

First Minister Called Before Town Was Incorporated Was Presbyterian As Are Recent Pastors



THE UNION CHURCH, CANAAN

CANAAN, Aug. 12—The town of Canaan was incorporated more than 150 years ago, June 20, 1788. The history of the church goes back to an even earlier date, however.

In the petition of Solomon Clark and John White of Canaan—or as it was then called, Heywood's Town—which was received by and concurred upon by Samuel Adams and John Hancock, is the following from a document dated September 30th, 1783:

"And it is further resolved: that the said Plantation is further empowered to assess themselves for such a sum or sums of money as they shall find necessary for the support of a Gospel Minister in the Plantation aforesaid."

On August 16, 1784, the town voted the following action:

"Taking into consideration the great importance of having stated means of grace settled among us and having heard the Rev. Dr. Nathaniel Whitaker, a member of Salem Presbytery preach some time and being satisfied with his principles in Doctrine and with his ministerial gifts and character on the testimonials he has exhibited from his Presbytery, do make choice of him the said Dr. Whitaker to be our minister."

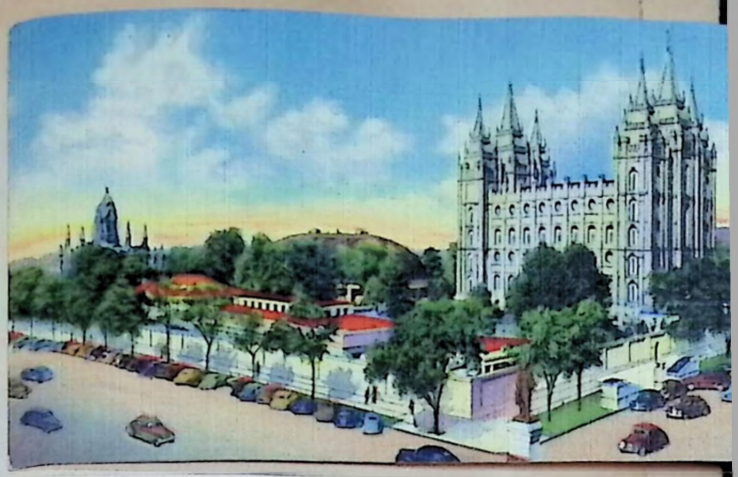
On September 1, 1784 is the following entry in the minutes: (Voted) "To adopt the Presbyterian form of church government, a summary of which is drawn up and left with us by the Rev. Dr. Whitaker."

The present church building was erected on a different site than the original building almost a century ago.

During the last three years the pastors have been graduates of Westminster Theological Seminary at Chestnut Hill, Philadelphia, and have been made available by the committees.

The present pastor who is a member of the recently organized Presbyterian church of America.

That eventually a Presbyterian Church of America may be founded in Canaan and that thus the Presbyterian heritage may again find root among the descendants of those sturdy Presbyterians who first settled in Heywood's Town, over one hundred and fifty years ago, is an expressed hope and desire.



HISTORIC CHURCHES OF AMERICA

Probably the first Protestant Church in America was at Jamestown, Va., where services were held as early as 1607 by early settlers.

Christ Church, Philadelphia, Pa. First among churches of America in its association with the struggles for our National Independence. Its organization dates almost from the founding of the colony.

First Congregational Church of Dover, N. H. was built in 1639, being a crude building of logs.

St. Luke's, Smithfield, Va., was erected in 1632. In use for over 200 years.

St. Paul's, E. Chester, N. Y.; first church building—1692.

King's Chapel, Tremont St., Boston Mass., Parish dates from 1686.

Old South Church, Washington St., famous in Colonial and Revolutionary times. Now preserved as a memorial.

Church of the Pilgrimage. Plymouth, Mass. now in its second edifice. Erected 1840.

First Parish Church, Quincy, Mass. Established 1636-39. Within this church are the tombs of John Adams and John Quincy Adams, second and sixth Presidents of the United States.

John Street Methodist, New York City. The mother church of Methodism in America. 1768. Now in its third building.

St. Peter's, Albany, N. Y., Episcopal, erected 1715.

St. Paul's Church, New York City. Built in 1754. During the Continental Congress in New York this church was attended by George Washington, whose pew remains.

Early Baptist Churches were erected in Salem and Boston, Mass., and in Providence, R. I., 1638-1775. One of the oldest in Mass. is in Whitman, built in 1822; over which Nathaniel Colver, first pastor of Tremont Temple, Boston, was settled in 1852-53.

CHRIST CHURCH, Cambridge, Mass., BUILT IN 1760. HERE THE CONTINENTAL TROOPS UNDER WASHINGTON HAD HEADQUARTERS IN 1775.

St. Bruno's Parish, Van Buren Will Observe Its Centenary

Was Second Catholic Parish Established in Maine

Three Days Program Opens Saturday With Bishop McCarthy in Attendance

VAN BUREN, Sept. 27—St. Bruno's parish, the second Catholic parish established in Maine, will observe its first centenary of existence with impressive religious ceremonies next Saturday, Sunday and Monday.

Rev. P. Forestier, S. M., pastor of St. Bruno's, has completed preparations for the event which will open Saturday evening at 7:30 with solemn benediction and sermon by Msgr. George B. Johnson, vicar-general of the Portland diocese. His Excellency J. E. McCarthy, D. D., Bishop of Portland will assist at the throne. Over one hundred priests from all sections are expected to be present.

Sunday morning at 10 o'clock a pontifical mass will be celebrated by Bishop McCarthy with sermon by Rev. Benjamin Saindon, pastor of St. Basile, N. B., church, representing His Excellency P. A. Chaisson, Bishop of Bathurst, N. B.

At 5 p. m. a banquet for the clergy will be served in the parish hall.

At 7:30 p. m. the oratorio cantata of Blessed Chanel by Garin, will be rendered by the full parish choir of St. Bruno's church under the direction of Roland Pineau. Raoul Pineau, organist, of Providence, R. I., will be at the console.

The exercises will be continued Monday with solemn mass at nine, sung by Monsignor George B. Johnson with Bishop McCarthy, D. D., at the throne. At 3 p. m., there will be a ceremony at the cemetery presided by Bishop McCarthy, and sermon by Rev. J. L. Duclos, S. M., pastor of St. Teresa's church, Methuen, Mass.

At 7:30 p. m., there will be commemorative program by the school children under the direction of the Good Shepherd nuns in the parish hall. Rev. A. M. Cyr, S. M., Provincial of Boston for the Marist order, will be toastmaster for the clergy, Sunday night.

HISTORY OF THE PARISH

Although the parish was established several years earlier, St. Bruno received its first resident pastor October 31, 1838, with the arrival of the Rev. Antoine Gosselin, a native of St. Laurent, Island of Orleans, P. Q. Previously, the parish priest of St. Basile, N. B., served the mission.

The first church was approximately a mile above the present church, opposite the mouth of Grand River and was commonly called "Grand River church." Later when the present church was built it was known for a long time as "Violette Brook church."

During its first years, the parish was included in the diocese of Charlottetown, P. E. I., but owing to a scarcity of French-speaking priests in the new diocese, the bishop of Quebec exercised the rights of vicar-general for the Bishop of Charlottetown, and supplied priests for the French missions. Besides serving as pastor of St. Bruno's church, Father Gosselin attended to the St. John river missions as far as Woodstock, N. B.

In 1842, the Holy See created a diocese for the province of New Brunswick which included the parishes on the south shore of the St. John river which had been ceded to the United States by the Webster-Ashburton treaty in the same year. Monsignor William Dollard was the first bishop of the new diocese at Fredericton, the provincial capital.

St. Bruno's first pastor, Father Gosselin, left Van Buren in 1852 to become pastor of Cocagne, Kent county and for a year the parish was without a resident pastor, although Rev. M. Langevin of St. Basile, N. B., made occasional visits.

The second pastor, Rev. Walter Aylward, took charge of the parish in 1853, remaining one year when he was succeeded by Rev. Michael Meloy, who was pastor until 1857, when he was transferred to Bathurst. Father Meloy organized missions at Grand Falls and Tobique.

Father P. McKeagney became pastor in 1857. He died in 1860 and was buried in the old St. Bruno's cemetery. Following Father McKeagney's death, the parish was without resident pastor for a few months. Father A. L'Hiver, a French priest recently arrived, was fifth resident pastor from 1860 to 1864. Father John Joseph Nugent was pastor from 1864 to 1868, when he was transferred to Dalhousie. In 1868 the Grand Falls mission became a parish with Rev. John O'Leary pastor, who also attended the Maleseet Indians at Tobique. The Congregation of the Holy Cross next took charge of the parish with Rev. A. F. Bernier pastor for nine months.

The St. Leonard mission was separated from St. Bruno's in 1869. Several missions remained however, including those which were later to become the parishes of St. Joseph (Hamlin), Sacred Heart (North Caribou), Limestone, Caribou, Presque Isle and Keegan. Father Philip Beaudet of the Holy Cross Fathers was the eighth pastor and it was during this period that the parish passed under the jurisdiction of the Portland diocese.

Rev. Stanislaus Valle was the ninth pastor when the present church was built and occupied in the fall of 1873. Rev. Hubert, a French priest was the tenth pastor and was followed by Rev. J. B. Richer.

The Marist Fathers took charge of the parish in 1883 with Rev. Etienne Artaud, S. M., pastor. St. Mary's college, also conducted by the Marist Fathers, was opened at this time. Rev. Frances Morcel was pastor from 1889 to 1896 and opened Good Shepherd in Van Buren in 1891.

Rev. Claude Cros, French priest, succeeded Father Morcel serving as parish administrator and improved the St. Bruno cemetery, erecting a large central cross. Father Cros died in St. Basile, N. B., hospital and was buried in the new cemetery.

Rev. Melchior Janisson, S. M., took charge of the parish from 1896 to 1913 when he was transferred to Notre Dame church in Lille. He built a large convent school and a new parish house. A mission at Keegan, dedicated to St. Remi, was formed when lumber mills and a pulp mill were constructed in that section of the town.

Rev. C. Chambard, former professor at St. Mary's college, was pastor from 1913 to 1918 and was succeeded by Rev. Paul Rulquin, S. M., who was pastor until 1923. Under his direction Champlain school in Allendale was built and now has an enrollment of over 400 pupils. A new convent for the Sisters of the Good Shepherd was also built. The cemetery was enlarged and improved.

The mission of St. Joseph in Hamlin was separated from the parish in 1921 when Rev. Father Bardin took the duties of pastor. The mission of St. Remi in Keegan also became a parish in the same year with Rev. Father Dallemand, S. M., pastor.

Rev. J. L. Duclos, S. M., became 18th pastor in 1923, also serving as superior of St. Mary's college. Sacred Heart school, which was razed by fire, was replaced by a larger and more modern brick building, at a cost of $100,000. St. Mary's college closed in June in 1926 and became a high school for boys.

Rev. P. Forestier, S. M., the present pastor took his duties in 1930. Under his administration the church was repaired and renovated, the organ repaired, the parish house improved. Sacred Heart school repaired, Champlain school enlarged and renovated, a home economics school opened and the nuns' chapel remodeled.

He organized the Third Order of Mary, the Legion of Mary, Guard of Honor of the Blessed Sacrament, Children's Crusade for mass attendance, Gregorian church choir, Christian Doctrine group and Catholic Boy Scouts.

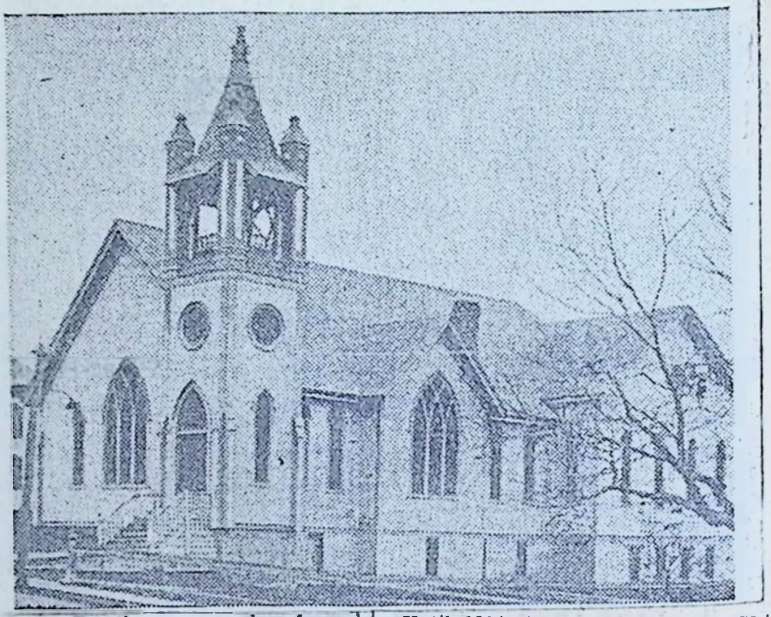
Among Father Forestier's assistants have been Rev. John Bouchard, S. M., Rev. I. J. Fournier, S. M., Rev. E. J. Soucy, S. M., Rev. J. B. Capesius, S. M., Rev. Philip Fluet, S. M., Rev. John Chester, S. M., Rev. Roland Dionne, S. M., Rev. Henry Fluet, S. M., Rev. William Dauphin, S. M., Rev. Romeo Audet, S. M., Rev. Arthur Duhamel, S. M., and Rev. Dolor Ginchereau.

A census of Jan. 1, 1938, shows the parish free of all financial debt. There are 675 families with a membership of 3,760, including 1,475 children in schools. The League of the Sacred Heart has 345 members; Ladies of St. Anne, 428; Children of Mary, 218; Third Order of Mary, 172; Guard of Honor, 206; Blessed Sacrament society, 275 children; St. Vincent de Paul society, 14; Legion of Mary, 30; Christian Doctrine group, 450; four study groups of 50 members and 32 Catholic Boy Scouts.

The parish has yielded eight native priests, eight scholastics, three brothers, (professed), and 102 nuns.

Methodist Church At Machias Plans Observance Of Centennial Oct. 30

Parishioners Throughout Machias Valley To Take Part In Anniversary Program; Rev. Charles L. Whynot Heads Committee



Above is shown the Machias Methodist Church which will mark tre 100th anniversary of its founding Sunday, Oct. 30. The Rev. Charles L. Whynot, pastor and chairman of the observance, is shown below.

Special Despatch to Sunday Telegram

Machias, Oct. 15—Elaborate plans for the Centennial Observance of the Machias Methodist Church are being completed. The centennial program being planned for Oct. 30 will be of interest to the Methodist parishioners throughout Machias Valley.

Special speakers will be heard and a musical program and Centennial dinner will be features of the observance.

The Rev. Charles L. Whynot, pastor of the Machias and Jacksonville Methodist churches, is in charge of the anniversary program. He is being assisted by members of his parish.

History Of Church

In the Winter of 1838, some of the citizens, namely, Thomas, Jane and Deborah Baker, Abram and Sarah Williamson, and Amos and Patience Longfellow decided that a Methodist class should be formed in Machias and chose as their leader, Samuel Beckwith.

The class was connected with the East Machias and Wesley charge until March, 1839, and was supplied by the Rev. John Cleveland. Up to June, 1839, the church at Machias had only 14 members. At the next annual conference the Rev. Parker Jaques was appointed preacher, and he started on his work with the 14 members of Machias and the 30 at Wesley, making a church of 44 members.

Soon after there was a class formed at Northfield, adding 40 members. During 1841 there was a revival in Machias and their number increased to 88.

In 1841 Columbia, Marshfield and Cherryfield were added to the circuit, supplied by the Rev. Cornelius Stone. Up to this time the Methodist Society was occupying the old Court House, but a schoolhouse was later secured. In 1842 the Rev. Amos P. Batley was appointed pastor and during his stay, the first meetings were held at Little Kennebec.

In 1848 the East Maine Conference was set apart from the regular conference and at the first East Maine Conference in Bangor, the Machias circuit was made a mission.

In 1849, the Rev. Richard Walker was appointed and the Machias Methodist Society began to build its first church. The land was donted by Nathan Longfellow.

Start Second Church

The chief event from 1850, when the first church was built, until 1887, when the Rev. E. H. Boynton entered on his work as pastor at Machias, was the session of the East Maine Conference in 1868.

When the Rev. Mr. Boynton came, the church was out of repair and inadequate for the needs of the people. He felt that if there were any one thing that he needed to do more than another, it was to build a new church. There were many difficulties in the way. Most of even the prominent members of the church believed that the undertaking was far too great for the people, and that in the end there would be an enormouse debt placed upon them that they would never be able to pay.

However, Mr. Boynton promised them that before he left Machias, they would have a church without indebtedness.

The church, when finished, was a model of its kind and a credit to the town. The Methodist Church in Machias stands today as a monument to the never ceasing toil and perseverance of the Rev. E. H. Boynton.

Until 1914 there was no personage for the church. When the Rev. and Mrs. Harry P. Taylor were appointed in that year they felt that their first duty was to build a parsonage. Soon after Mr. Taylor's arrival he made a canvas of the town, secured pledges of financial aid and with a donation from the Methodist Episcopal Extension Society, began to build. Work on the parsonage was begun Sept. 8, 1914, and completed Jan. 7, 1915.

Clear Up Debt

In 1918, Jacksonville was added to the Machias group and the Rev. R. C. Dalzell was appointed to serve the circuit. He had a fine church and parsonage, but a large debt remained to be paid on the parsonage. He started out vigorously to liquidate this debt. He built up the spiritual life of the church, and increased the Sunday School greatly. When he left in 1920, the Machias church was again free from debt.

When the Rev. Herbert F. Milligan came to serve the circuit in 1921, he began at once on extensive repairs to the church. The work was pushed to completion in order that the last session of the East Maine Conference might be held there.

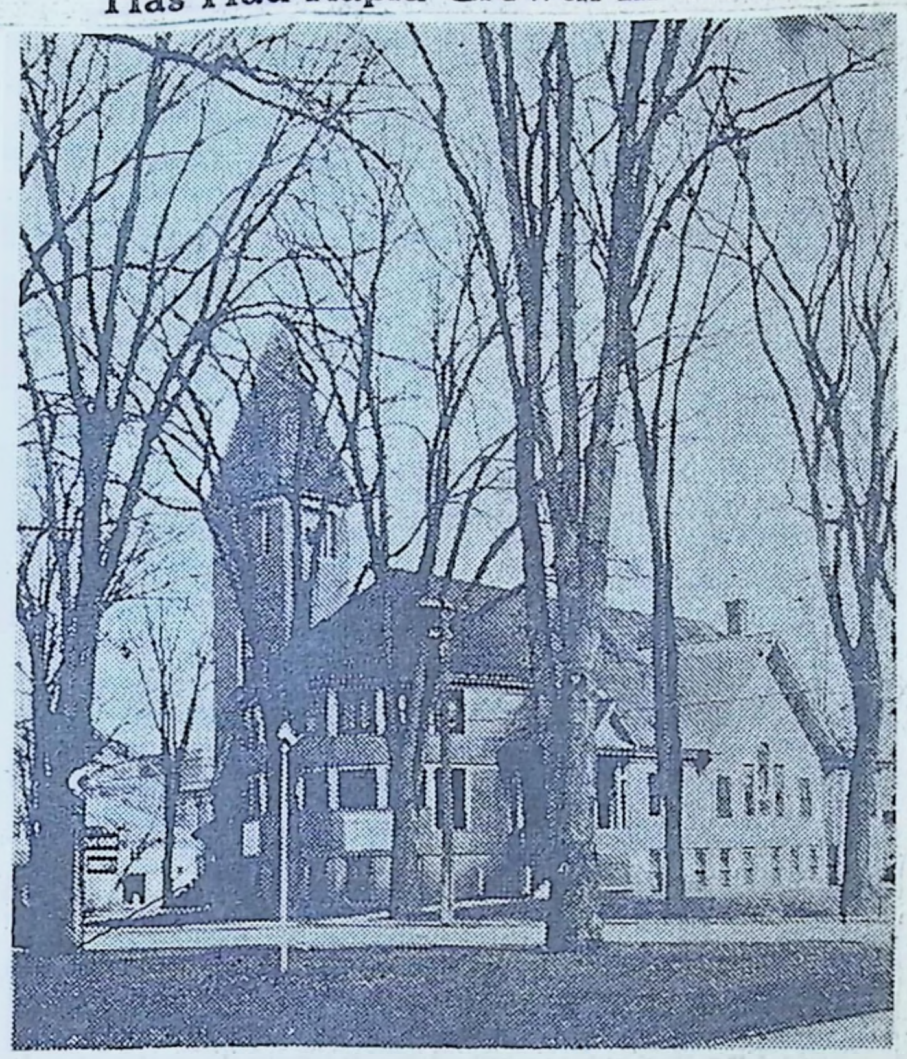
The Rev. Percy Bent was appointed in 1923, and a large debt remained to be paid on the repairs to the church. The Rev. Mr. Bent paid a considerable sum on this indebtedness, and did much to awaken the spiritual life of the church.

Through a bequest by the late F. E. Hovey the debt remaining on the church was cancelled and quite a sum for further repairs was left in the treasury in 1930.

At the conference held in Bangor last Spring the Rev. Charles Whynot was appointed to Machias and Jacksonville. The present pastor will play an important part in the Centennial observance this month.

Baptist Church At Houlton To Mark 75th Year At Services Next Sunday

Justice Barnes, Son Of First Deacon, To Take Part In Special Observance; Institution Has Had Rapid Growth In Town



THE FIRST BAPTIST CHURCH, HOULTON

At the left is the Court Street Baptist Church at Houlton which will observe its 75th anniversary next Sunday. Right, the Rev. Thomas L. Brindley, present pastor of the church, and 13th pastor in its history.

By Kathleen M. Dalton

Special Despatch to Sunday Telegram

Houlton, Oct. 8.—The 75th anniversary of the founding of the Court Street Baptist Church will be marked with special services Sunday, Oct. 16, with several local people, whose ancestors were connected with the early church, taking important parts. Justice Charles P. Barnes, son of one of the founders and first deacon, the late Francis Barnes, will be among those participating in the observance.

History Of Church

Militiamen stationed on the Garrison here at the time of the Aroostook War, in 1839 spread glowing reports of the fertility of the great St. John River valley; and as a result settlers began to take up land and to make home in the newly opened country. This prompted the Baptist State convention of Maine, to send a missionary to visit and explore Aroostook County, the building of the Military road making it easily accessible, for the purpose of establishing a Baptist church here.

The Rev. Henry Kendall was appointed by the Baptist convention to make a tour of the Aroostook region. He wrote in his autobiography, "I arrived at Houlton on Friday and found quite a village with already two meeting houses, and in each of these I preached. I was informed that there was one Baptist brother and several Baptist sisters in the town and I found quite a few Baptist brethren, who had moved there from different parts of the State and Provinces."

Mr. Kendall said that he found Aroostook County the most important field for missionary labor in the entire State. He worked here and at Hodgdon, securing hymn books and other equipment from friends in the lower part of the State. Through his efforts the sum of $600 was raised for Aroostook missions.

The Missionery Board, acting upon Mr. Kendall's recommendations, appointed the Rev. Royal C. Spaulding to visit Aroostook County, as one of its pioneer missionaries, in the summer of 1844. Mr. Spaulding then stationed at Corinth, had a call to a church in Boston, but asked leave to postpone his going and later decided to brave the wilderness of Houlton, where he remained as missionary pastor for the next 35 years.

His first real Baptist preaching was done in a new school house on North Street. His wife wrote, "It costs something of a struggle, to turn from a call to a Boston church, to the woods of the northeast; but I am willing to go any place if I can do good."

With such a helpmate, he moved here in February, 1845, from Corinth. On arriving here they went to Mrs Hussey's tavern, which was situated where now stands the block occupied by Taggett and Gartley's. In 1851, when they bought a house on Main Street, now at the corner of Military and Williams Streets and occupied by the Abernethy family.

Organized Church

After preaching in school houses and homes since his arrival here, in 1863, it was finally decided to have a church organization. The council met at the Spaulding home in March 1863, when Francis Barnes, father of Justice Charles P. Barnes, was chosen clerk and deacon of the new church, which had 12 members.

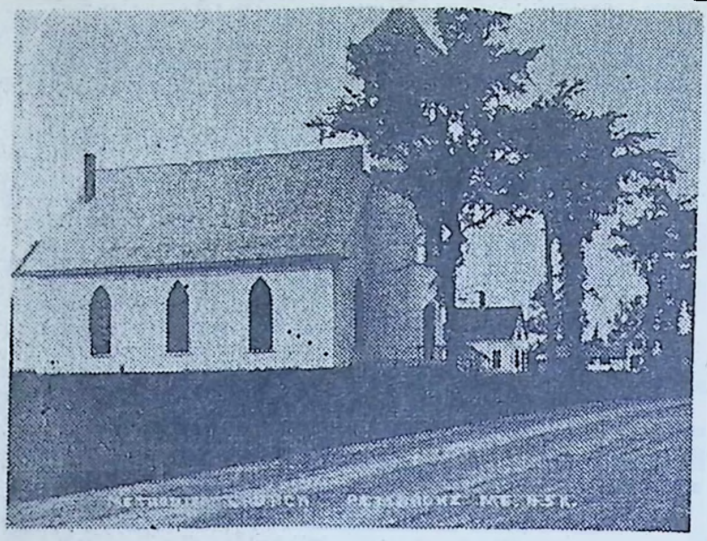
Mr. Spaulding's efforts resulted in the organizing of the Baptist churches at Linneus, Amity, Cary, Orient, Smyrna, Ludlow and New Limerick.

In September, 1863, Mr. and Mrs. Spaulding visited the Penobscot Association in Bangor to ask for help in building a church here. The following February, the lot where the church now stands was purchased for $250, and a year later lumber which was driven from Cary, to a saw mill at Hodgdon was purchased and still remained a year before used. Mr. Spaulding took an active part in erecting the building, sawing and carrying out shingles to cover the roof. These shingles remained on the church until it was enlarged in 1895.

When the church was completed, a call was extended to the Rev. Charles G. Porter, who had for several years been pastor of the Columbia Street Baptist Church in Bangor. The dedication was held in January, 1867, and the religious life began to increase rapidly. In 1869 a parish house was built, later moved to Kendall Street, where it still stands.

The first Sunday school ever held in Houlton, was in this church. The first superintendent of the Baptist Sunday School was Deacon Francis Barnes. The Rev. Mr. Porter remained here until 1872; and was immediately followed as pastor by the Rev. Charles M. Herring, then by the Rev. Benjamin Shaw. The Rev. Isaiah Record, pastor for eight years, started the rectory on Leonard Street, which still serves; but he did not live to see its completion.

Old Pembroke Church Founded By English Iron Workers Century Ago



THE IRON WORKS M. E. CHURCH

PEMBROKE, Oct. 16—The Iron Works Methodist church of Pembroke celebrated its 75th anniversary of the edifice, Saturday and today.

Saturday afternoon an anniversary tea was served in the church from 2 to 4 p. m. This was in the form of a fellowship gathering.

An attractively decorated tea table, seated nearly two score church members and friends. Each one present ate of the anniversary cake.

Attending were Mrs. Laura E. Ransom, Mrs. Carroll E. Fisher, Mrs. Nina B. Wentworth, Mrs. Harriett Wilder Linnell, Mrs. Minnie Smith, Mrs. Helen E. Ransom Brown, Mrs. Bessie Harris, Mrs. Dorothy Whitney, Mrs. Frank E. Brown, Mrs. Helen Brown, Mrs. Essie P. Reading, the Rev. F. S. Williamson, Mrs. Robert F. Wilder, Mrs. Lizzie M. Randall. Mrs. Willis Carter, Mrs. Gladys E. Little, Mrs. James Oliver, Mrs. A. B. Coggins, Mrs. Ernest M. Carter, Mrs. Florence Gardner, Mrs. Seymour Smith, Mrs. Mabel Dean Swazey, Maysie E. Stevens, Neil E. Stevens, Evelyn Jane Whitney, Dale Whitney, Mrs. Pearl Lyons, Miss Mildred Norton, Mrs. Nellie M. Lincoln, Mrs. Annie E. Thompson, Miss Beth Fisher, Mary Linnell, Mrs Nina B. Wentworth, Mrs. Leona C. Little, Mrs. Seymour Smith, Mrs Oscar Sadler.

A program of several numbers preceded the tea and included singing of the hymn, "The Church's One Foundation"; prayer, the Rev. F. S. Williamson; welcome, Evelyn Jane Whitney; history of church and its work in psalm form, composed and read by Mrs. Carroll E. Fisher; remarks by Mrs. Laura E. Ransom; poem, "Heart of Friendship", and remarks, Mrs. Willis Carter; letter from an elderly church attendant, presenting the early history of the church, read by Mrs. A. B. Coggins; remarks, Mrs. Harriett Linnell; duet, "Whispering Hope", Mrs. Ernest M. Carter and Mrs. Florence Gardner; remarks, Mrs. Mabel Dean Swazey, Mrs. Nina B. Wentworth, Mrs. Bessie Harris; singing, hymn, "Revive Us Again"; Mrs. Dorothy Whitney, organist.

Devotional services today were at 11 a. m., 2:30 p. m. and 7 p. m. At the morning service was greetings by Evelyn Whitney, historical address by Mrs. Laura Ransome, and communion. In the afternoon was special music, memorial service for members who have died during the year, roll call of members, officers, superintendents of this district, and names of former pastors. At the evening service was special music, candle light service by Epworth League, members, letters and remarks by former pastors, hymn and evangelistic sermon by the pastor, Rev. F. S. Williamson, hymn, benediction.

Although this series of services marked the 75th anniversary of the church building, the parish organization goes back many years beyond that date for the Iron Works parish was flourishing more than a hundred years ago when the English village and its hundreds of British-born residents were earning their livelihood in the new country where they could have just such communities as this old "English Village," for years a veritable piece of Old England.

From an old parish list of members, written in 1831 by Heman Nickerson, who was clerk of the town of Dennysville under which this district then operated as a municipalty, are revealed the following names, from which come prominent families who still carry on the tradition. They read: James Blackwood, John C. Wilson, William Wilson, Andrew Sprague, Daniel Sprague, John Clark, Benjamin Raynolds, Joseph Mahar, Benjamin Wilbur, Henry Dudley, William Bridges, William Blackwood, Adna Leighton, William Woodworth, Jonathan Reynolds, Samuel Leighton, Hatteville (sometimes spelled as pronounced, Hate-evil) Leighton, Edmund Leighton, Edmund Mahar, Adna Hersey, Isaiah Leighton, Justin Leighton, Heman Nickerson, William Parrot, James Carter, Michael Dorothy, Simeon Smith, John Holland, John Owens, Michael Dunn, Edward Carter, John Carter, Samuel Carter, James Mahar, James McCabe, Elijah Gardner, Solomon Cushing, Joseph Dudley, Matthew Blackwood, Benjamin Dudley, Theodore Wilder, John Smith, David Pomroy, William Lincoln, Asa Fowler, Caleb Hersey, Adna Hersey, Samuel Hersey, Abijah Leighton, John Pomroy, James Farley, John Preston, John Dudley, John Benner, David Huckins, Ephraim Wilder, Theophilus Wilder, Finley McKinley, Samuel Batson, Daniel McKinley, Thomas Leighton. This was attested by Jonathan Reynolds, clerk.

In this list one finds not only the roster of Pembroke families today, but a similar one of the near-by town of Dennysville which is the scene of the historical Lincoln acres whose original family owner was an aide to General George Washington. And the Iron Works church retains its old title, bestowed when it stood in the center of a humming iron industry.

The Rev. Newell T. Dutton followed Mr. Record and remained for 10 years. He completed the building of the parsonage. Mr. Dutton was instrumental in having evangelistic services here, in the Winter of 1890. He was followed by the Rev. C. E. Owen. The envelope system of financing the church was introduced under Mr. Owen's pastorate and has been adherred to since that time.

In June, 1901, the Rev. J. A. Ford accepted a call to the church, coming from Eastport. The Rev. F. W. Irvin became pastor in 1909, and was followed by the Rev. H. G. Kennedy in 1911. The Rev. Henry Speed came in 1917, and was followed in 1923 by the Rev. William B. Chase, who was succeeded by the Rev. Thomas L. Brindley, the present pastor, in 1936.

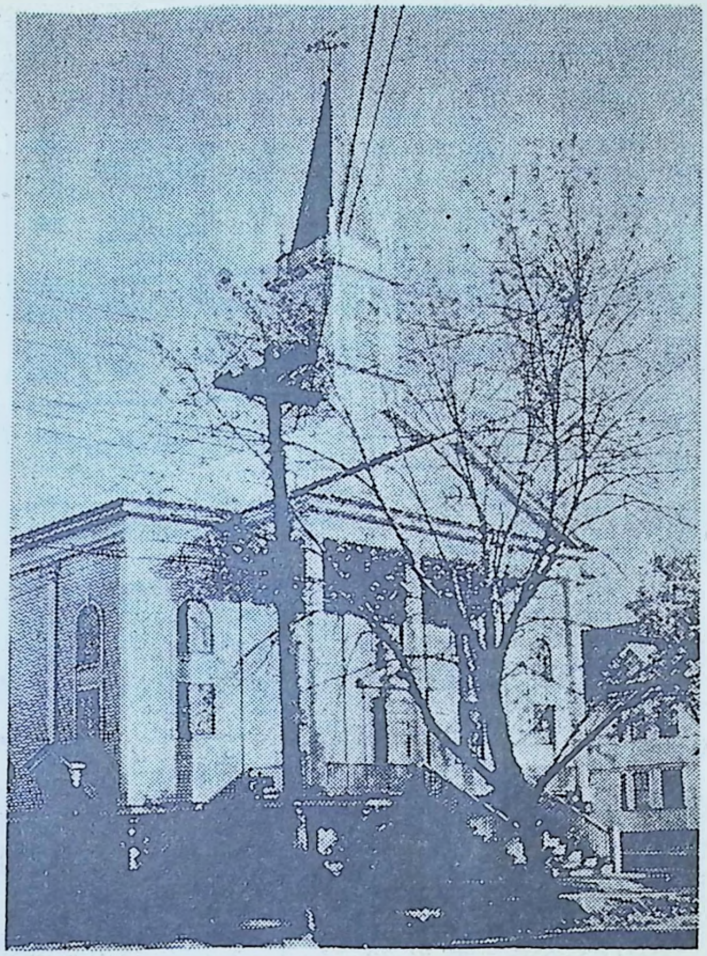
Three Ordinations

At the Court Street Baptist Church there has been three ordinations, the Rev. Charles Parker, of Ludlow, the Rev. Theodore Kinney, and the Rev. James Wilson. Three foreign missionaries have gone out from the church, Mrs. Margaret Rogers Martin in China; Miss Mabel Craig, a Missionary nurse; and Miss Abbie Sanderson, a Missionary teacher in China.

Miss Anna Barnes is the oldest living member of the church, having joined in May 1880; Charles P. Barnes and Mrs. Georgia Niles Auber, joined in May 1886; and Mrs. Jennie Richards joined in June, 1887. All are still residing here. T. C. S. Berry is the oldest Deacon, becoming one in 1904 and still serving.

1938

Millinocket Church Begins Observance Of 35th Anniversary



MILLINOCKET BAPTIST CHURCH

(Special to The Bangor Daily News)

MILLINOCKET, Nov. 2—Many Baptists and friends gathered in their church last evening for the opening exercises of their week-long program observing the 35th anniversary. The observance will continue through Sunday.

This was a social affair by the older members. A receiving line included the two living charter members who live here, Mrs. Belle Atherton and Mrs. A. Leeman, also the pastor and his wife, Rev. and Mrs. R. H. Short; the deacons and their wives, Mr. and Mrs. Roger M. Cobb, Mr. and Mrs. Truman McFarlane and Mr. and Mrs. Henry Evers.

The program opened with an orchestral number followed by a reading by Mrs. Atherton and remarks by Mrs. Leeman; readings by Mrs. Luther Folsom and by Mrs. H. Whirty; selection by the church quartet, beecher Dunn, Thomas Simpson, Mrs. Thomas Simpson and Mrs. R. H. Short; history of the church, prepared by Mrs. Joseph Evans, and read by Marjorie Ireland; reading by Mrs. Roydon C. Pratt; and selection by the quartet.

Refreshments were then served. with Mrs. William Crandlemire, Mrs. Aaron Craig and Mrs. Myra Quinn, pouring. The committee in charge was Mrs. Thomos Simpson, chairman; Mrs. Truman McFarlane, Mrs. Ludlow Stairs, Mrs. Elenora Miles and Mrs. Howard Foley.

The social room was arranged to give a home-like appearance with decorations of potted plants, cut flowers, rugs and floor lamps.

The special committee of the observance is Ralph Shaw, William Fowler, Sue Hall, Mrs. George Ripley and Mrs. Thomas Hughes. Ushers for the evening were Miss Cleo Stevens and Mrs. Harold Jackson .

The orchestra which played during the evening between numbers on the program was directed by Marjorie Simpson, with Marjorie Simpson, Marjorie Ireland, Olla MacFarlane, Rosamond Chase, Norma Hobbs, Edward Boynton, Frank Holden and Lewis Maddocks.

The next observance program will be Friday evening at 7:30 in charge of the choir. A varied program will be presented with the old songs featured.

1939.

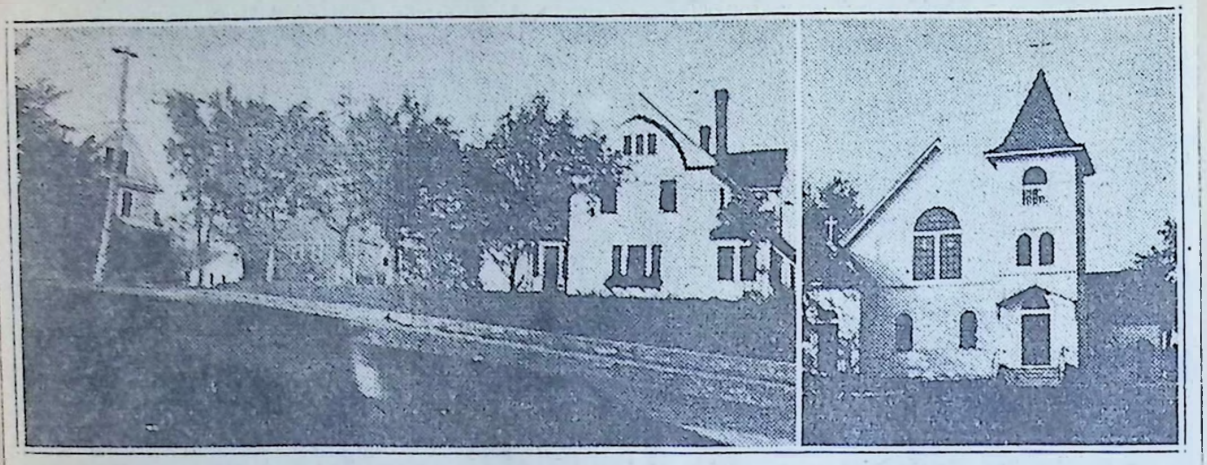
Lightning Bolt Crashes Church in Millinocket

MILLINOCKET, Aug. 4—In a terrific electric storm which centered over this village about noon today, lasting about half an hour, a bolt of lightning struck the spire of the First Baptist church with a deafening crash tore down through the belfry then spread through the auditorium tearing holes in the walls and ceiling and staining the decorations. Rev. C. D. Nutter, pastor, estimates the damage at $800 or $900.

Lightning followed the radio aerial running from the church spire to the parsonage nearby, burned out the instrument and caused damage of around $100 in the house now in course of repairs. Mrs. Nutter was partially stunned and required medical treatment. The church is comparatively new, with many fine features, and was dedicated Nov. 17, 1936.

—October 23, 1938

Millinocket Parish Rushes Work On New Building To House Educational Expansion



Left: At the extreme left is the former rectory of St. Martin of Tours Church, Millinocket, where five sisters, arrived recently, will reside. At the right in the picture is the new residence of the Rev. Joseph Quinn, pastor.

Right: The church which is entering upon a program of increased educational activity.

Special Despatch to Sunday Telegram

Millinocket, Oct. 22,—Five sisters of the Community of the Holy Rosary from the Mother House, Rimousky, P. Q., recently arrived here to be connected with St. Martin of Tours Church, are busy preparing quarters in the old rectory.

Meanwhile, work is progressing actively on the construction of a building which is to house new Catholic activities, and although inclement weather has caused some delay, the Rev. Joseph Quinn, pastor, is confident the structure will be ready for use in November.

The building will be 105 feet by 54 feet, three stories high and of wooden construction. Reinforced concrete is being used in the front of the building. Much of the work is being done voluntarily by communicants of the church.

The sisters have met with school children of the parish and are to hold regular classes in Christian Doctrine in the church, pending completion of the new building. Classes will meet after regular school sessions.

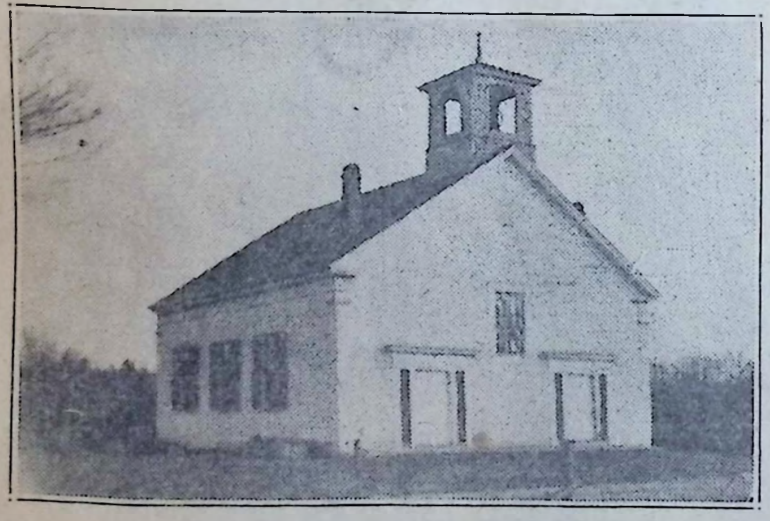
The sisters are Sister Superior, St. Viator; assistant Superior, Mary of Mercy; Sister St. John, Sister St. Clarence and Sister Albert. The Sister Superior was born at Sanford and received her early education there. She has been Sister Superior at upper Frenchville for six years, and holds several degrees.

Sister St. John, an accomplished musician, will teach vocal and instrumental music. One day has been set aside in the program for Christian Doctrine class for children of East Millinocket.

A reception is to be given the sisters in the near future.

—November 13, 1938

Old Baptist Church At Winslow Once More Resounds With Voices



First Baptist Church Of Winslow

Special Despatch to Sunday Telegram

Winslow, Nov. 12—Not for many years had the First Baptist Church of Winslow, built nearly 100 years ago, resounded with the voices of worshippers until on a Sunday afternoon a few weeks ago, Warren Christian, a young student pastor with three years of preparatory work taken at Eastern Nazarene College in Wellaston, Mass., stepped into the pulpit to preach the word of God and to lead the singing of hymns by the meager congregation that had gathered for the occasion.

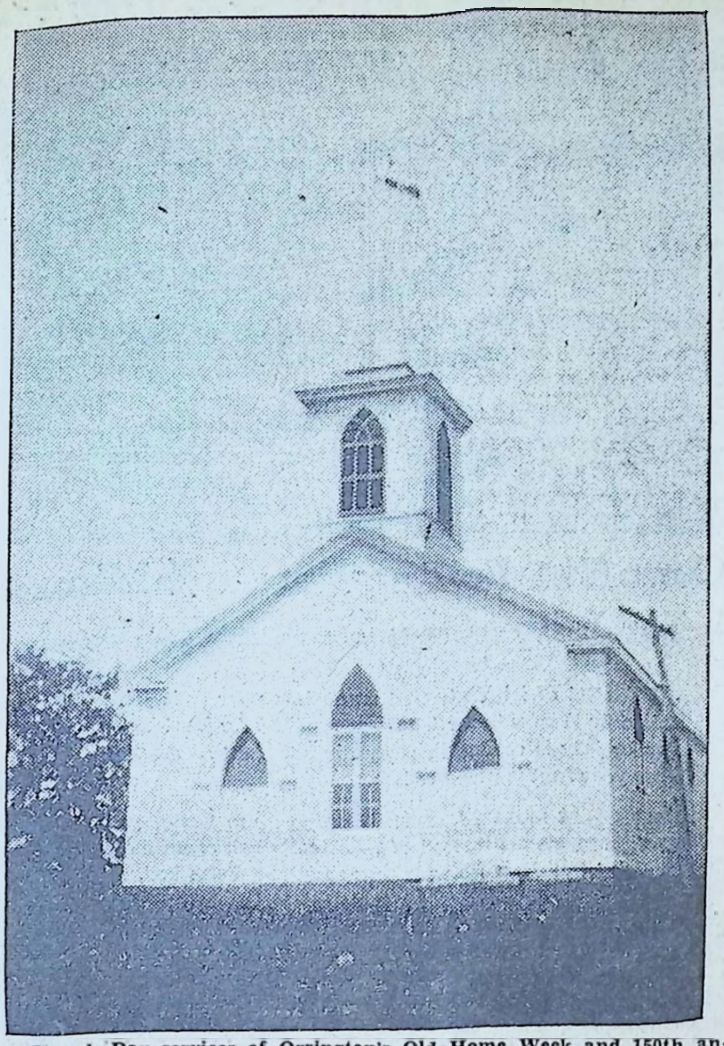
During the week that followed, the news spread that services were being held in the church and the next Sunday's congregation was slightly larger. It has kept increasing and last Sunday found 40 worshippers in the pews that had been empty for so many years.

The First Baptist Church of Winslow was organized June 1, 1837 in the home of Jonas Hamlin, now occupied by Patrick Pelletier. For 12 years meetings were held in homes and school houses and in 1849 the present building was erected.

In 1874 a revival took place without the efforts of special speakers. The pastor at that time was the Rev. E. S. Fish. There were many conversions because of this revival and the older residents refer to this happening as the time of the "big revival." Seven years later, in 1881, another great revival took place and extended for six weeks.

For a long time the life of the church has been stagnant but now its doors have been reopened and every Sunday at 2.30 o'clock old fashioned singing and preaching is heard once more.

Old Methodist Church



Church Day services of Orrington's Old Home Week and 150th anniversary will be held Sunday in the Methodist church, Orrington Corner (pictured above). This is one of the oldest Methodist churches in the state.

Orrington Has Varied Program For Opening Day

Old Home Week and 150th Anniversary Begins Saturday

It will be Orrington Center Day when Orrington's Old Home Week and 150th anniversary celebration opens Saturday for a week of social and athletic activity, climaxed by an historical pageant August 12 and 13.

Included in the opening day's program will be a baseball game between two local teams, a soap box derby, and an old-fashioned New England supper of baked beans, brown bread, pickles, and assorted salads, pies and cakes. The latter meal will be served by the Ladies' Aid society in Enterprise Grange hall.

In the evening, a Welcome Home dance will be held in the grange hall.

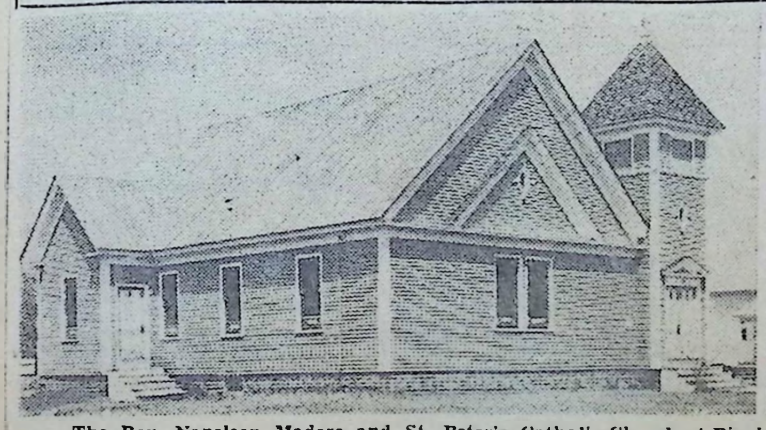
Designations of other days during the week are: Sunday, Church Day; Monday, Orrington Corner Day; Wednesday, East Orrington Day; Thursday, North Orrington Day.

An historical pageant, directed by Jack Woodford of Pasadena, Calif., climaxes the week's activities Friday and Saturday. Governor Lewis O. Barrows will be guest of honor Saturday night, August 13.

Clifford Hatfield, chairman of the committee in charge, said yesterday Dr. Philip L. Frick, of Cohoes, New York, would be the principal speaker at Sunday's church day services at the Methodist church, Orrington Corner. The services, starting at 10 a. m., will be open to the general public.

January 29, 1939

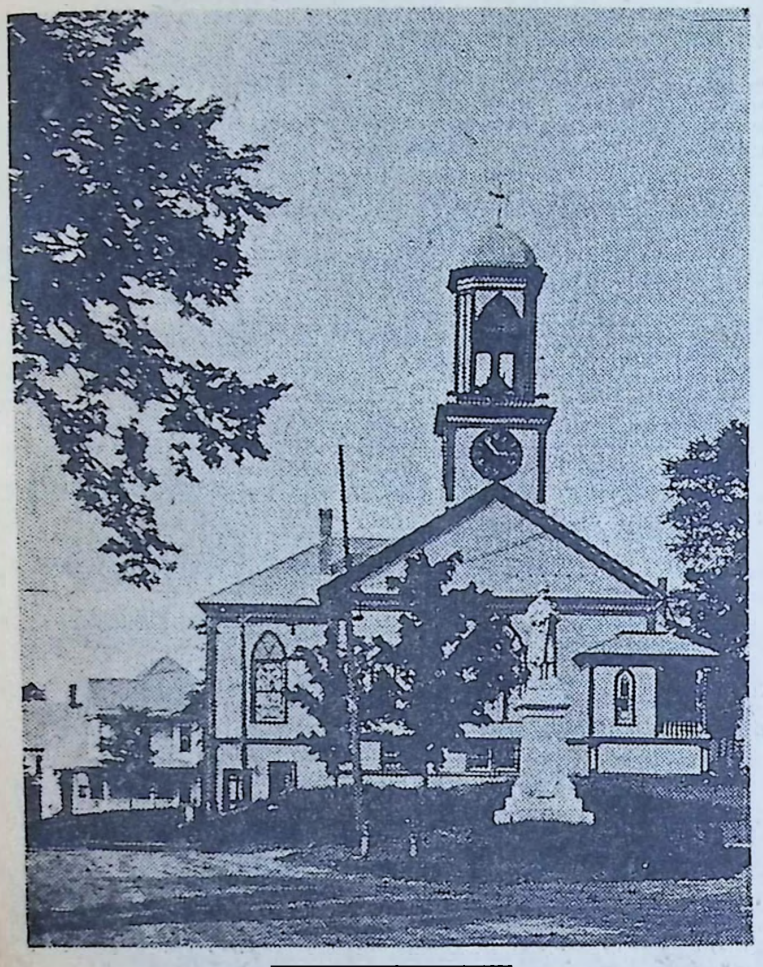
Many Improvements At Bingham Church



The Rev. Napoleon Madore and St. Peter's Catholic Church at Bingham. The Rev. Madore has been pastor of the church for three years and has done much to improve the appearance of the church by remodelling and redecorating the interior, rebuilding and enlarging the main altar, erecting new side altars and a confessional. Pews have replaced the former chairs and a new lighting system has been installed. He has also had considerable work done at the parish house.

He came to Bingham from Springvale where he served as assistant pastor at the Notre Dame Church. Besides serving at Bingham, he conducts services at The Forks. His parish is made up of 68 families with 276 members.

Lincoln Methodists Renovate And Re-Dedicate Church

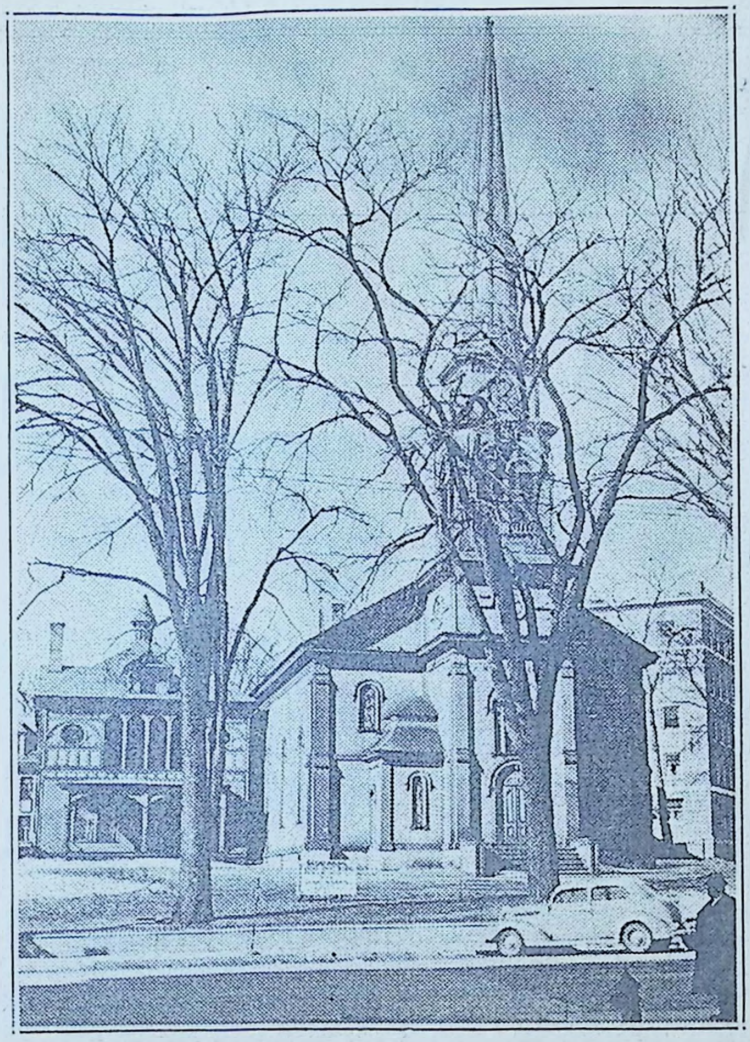


LINCOLN, Sept. 22—During the summer months the Methodist church auditorium and upper floor have been completely renovated. The contract was in the hands of George Edwards, and a fine piece of work has been done. The ceiling is especially artistic, and has called forth many favorable comments. The people called Methodists are now very proud of their beautiful sanctuary.

Rededication services were on Sunday. At the morning service the pastor, Rev. Victor P. Musk, preached. The senior choir rendered the anthem, "I Was Glad When They Said Unto Me, Let Us Go Into The House of The Lord". Mrs. Frank Hall sang the solo, "Open the Gates of the Temple," Mrs. Irene Page, the accompanist.

At the evening service the Rev. Cyprian H. Bryant preached. Mr. Bryant was the pastor from 1911-14. During his pastorate extensive alterations were made. The Young Peoples' choir, directed by Mrs. Ruth McNamara, sang an anthem, Mrs. Victor P. Musk at the piano.

Modern Business Block To Occupy Site Of Church At Waterville



First Unitarian Church At Waterville

Special Despatch to Sunday Telegram

Waterville, March 11 — The First Unitarian Church, which stood in the midst of a steadily growing business district for nearly 75 years, will soon disappear to make way for the further advance of commerce.

The recent sale of the church building by the Unitarian society to Irving L. Walenstein, head of the Boston Stock Exchange, will be followed by the razing of the structure and erection of a modern business block, probably four stories in height.

Joseph A. Roy, local real estate agent, is to direct the project, having been in charge of the sales transaction. He pointed out today that the project will start within a few weeks and that the new building, constructed so as to provide quarters for six stores on the main floor, will be ready for occupancy next Fall.

The eventual removal of the Unitarian Church, which stood for 72 years in the heart of the business district was indicated seven years ago by the merging of the Unitarian and Universalist parishes, with the former subsequently being the selection for future services.

Erected In 1863

The Unitarian Church was erected three years following the organization of the First Unitarian Society of Waterville in July, 1863.

The father of Unitarianism in Waterville was the Rev. D. N. Sheldon, D. D., identified for many years with church and educational life in Waterville.

As a pastor of the Baptist Church, Rev. Sheldon became interested in the organization of a Unitarian group here.

The result was the erection of the Unitarian Church on Main Street, facing Appleton, in 1866. The site selected was on the peak elevation of the present main thoroughfare and the church thus rose at a point over a hundred feet from the main walk.

Built at a cost of $17,000, the church was dedicated Sept. 4, 1866, with a sermon by the Rev. Edward Everett Hale of Boston.

At the onset the Town Hall was the meeting place of the Unitarians. In 1865 the movement was started to raise money for a suitable house of their own. In October of that year, the American Unitarian Association, through its secretary, promised $2,000 toward the proposed house on condition that it should be erected free from debt, and a prescribed bond executed.

Pews Sold At Auction

The history of Waterville reveals that the erection of the church was pressed and in the Summer of 1866 it was ready for the sale of pews. They were sold at auction with G. A Phillips as auctioneer and three successive sales realized $2,664.

In the history of the Church are recorded votes of thanks to Alben Emery, Esq., of Waterville for "his munificent gift of a bell for our house of worship;" to J. M. Crooker for his "valuable present of a clock"; to Col. R. H. Greene of Winslow for a Bible and to George F. Gilman, Esq., of New York for a "beautiful set of pulpit furniture and of gallery chairs."

In 1899 the addition of the Ware Parlors was realized, furnished and presented to the society through the munificence of Madame Ware. This building was dedicated Jan. 14, 1890, and provided a large wing to the main structure.

Among the early pastors of the church were David Newton Sheldon, D. D., 1862 to 1876; Rev. John Adams Bellows, 1878-1883; Rev. Daniel Rowe, 1884; Rev. Lafayette Seward, 1888-1895.

The Unitarian Church was the fourth Protestant church erected in Waterville. James G. Blunt of Skowhegan was the contractor and lumber left over was used in the construction of a house which stands at Main and Getchell Streets today.

Until ten years ago the Unitarian Church was one of the active parishes in the city. The Ware parlors were used for social and kindred functions of the society according to the requests of Madame Ware.

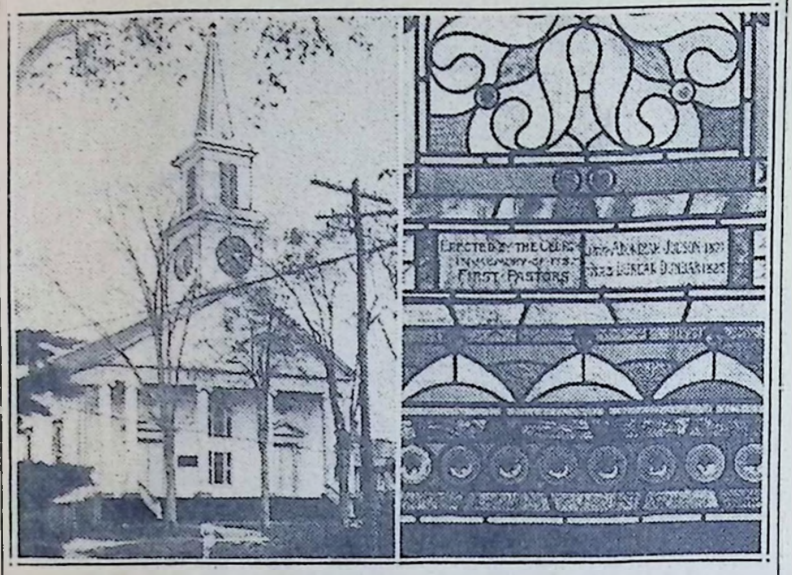
Within the past few years, however, the merging of the Unitarian with the Universalist group resulted in a general closing of the Church. Then came indications it would be sold eventually.

Located in the heart of the business district, surrounded by business blocks, the church building, which was sold at a price of $35,000 virtually appeared out of place.

After the structure is razed the land will be graded to conform with modern construction and a new brick building will replace it. The project will mark the second major change in the business district in as many years.

1939

Judson Anniversary Exercises Today In Damariscotta Church



Left: The present Baptist Church at Damariscotta erected in 1843. Right: The memorial window which was installed when the building was remodeled in 1890. This window honors the first two pastors, Adoniram Judson, Sr., and Duncan Dunbar. Judson was the father of Adoniram Judson, noted missionary to Burma.

Special Despatch to Sunday Telegram

Damariscotta March 11—The belated celebration of the 150th birthday anniversary of Adoniram Judson, famous Baptist missionary to Burma, whose father was the first pastor of the Baptist Church here, will be held at special exercises Sunday.

The observance scheduled last August 9, when Baptist Churches throughout the land held them simultaneously, was cancelled owing to the illness of the present pastor, the Rev. Ralph L. Phillips.

The Rev. Harvey H. Bishop of Westbrook, field secretary of the Maine Baptist Convention, will speak at the forenoon program Sunday. A letter will be read from the Rev. A. C. Hanna of Granville, O., who is a grandson of Adoniram Judson and who also has seen missionary service in Burma.

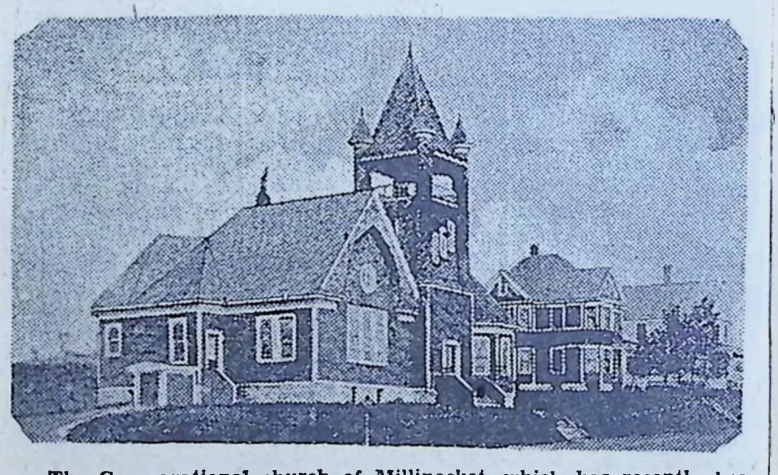
When Judson started for his mission destination, he was a Congregationalist. He changed his affiliations en route to Burma.

The Baptist Church here was organized in February, 1819, and the elder Judson, Adoniram Judson, Sr., became the minister when meetings were held in a building standing on the flatiron-shaped piece of land in front of the present edifice which was erected in 1843.

The original building was of the style of chapel often seen in rural communities. It was moved away from the site and later found use as a match factory. The present building was remodeled in 1890 during the pastorate of the late Dr. Edwin C. Whittemore and at that time a memorial window was installed in memory of the first two pastors.

. 1939

To Be Rededicated



The Congregational church of Millinocket, which has recently been redecorated, will be rededicated at special services Sunday morning.

Millinocket Church To Be Rededicated

Rev. Rodney W. Roundy Speaker at Special Service Sunday

(Special to The Bangor Daily News)

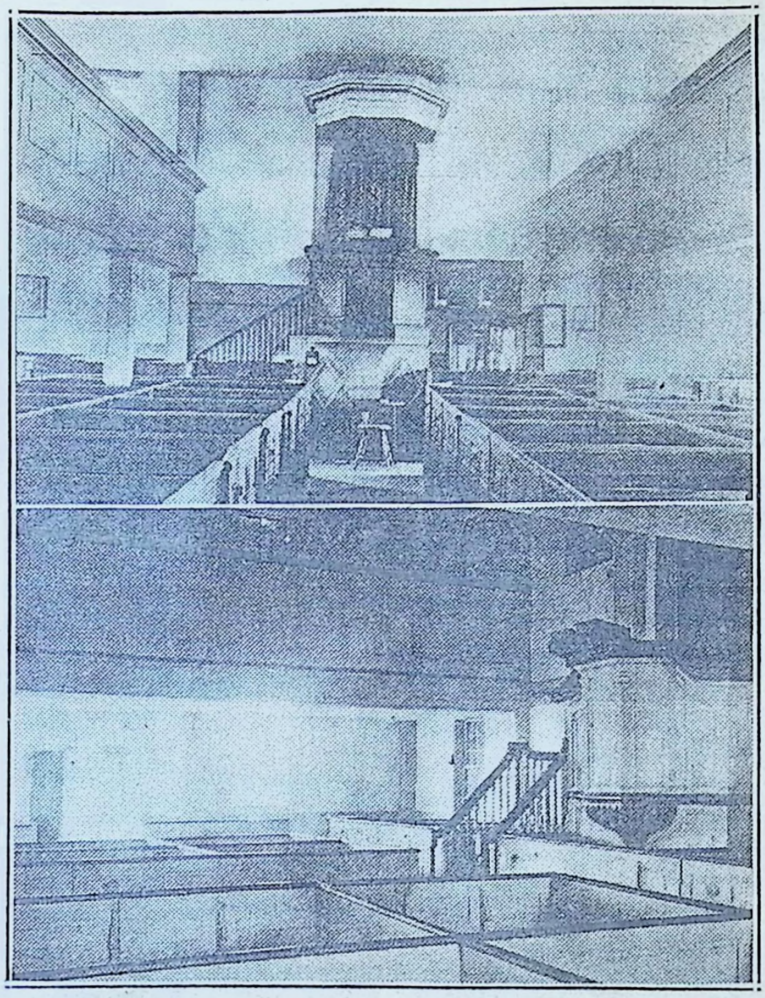
MILLINOCKET, Oct. 6—Rededication of the auditorium of the First Congregational church will take place Sunday morning at 11:15 at special services arranged by the Rev. Stanley A. Gould, pastor.

. The speaker will be the superintendent of the Congregational churches in Maine, the Rev. Rodney W. Roundy of Portland. Special music will be furnished by the choir.

A new archway over the altar and organ has been constructed and draped with jade green velor. The organ, which was dedicated only a few years ago, has been refinished in keeping with the rest of the interior. Ceilings have been paneled off with borders made up at intervals of Grecian and Christian crosses. Borders for the walls carry out the same design. Painting has been done in a light sepia shade.

Work on the interior was done by a mural artist, Harry Cochrane of Monmouth. Mr. Cochrane did much of the work on the N. Y. world's fair Maine building.

Two Of Maine's Most Picturesque Meeting Houses Of Colonial Days



Upper: Interior of German Lutheran Church at Waldoboro, built sometime previous to 1773.
Below: Interior of old Walpole Meeting House in Bristol, erected in 1772.

Special Despatch to Sunday Telegram

Waldoboro, Oct. 16.—The exact age of the Old German Church, is a matter of doubt, but it is known to have been in existence in 1773, when the first town meeting was called there. Waldoboro was settled in 1758 by German emigrants, who were induced to come to this Country by the representations of an agent of General Waldo. These emigrants were German Lutherans of the stern unyielding, devoted sort and as a matter of course, one of the first things needed was a church.

Within, wide galleries encircles the house on three sides, while in the end opposite the door is the lofty pulpit. Over the minister's head, hangs the big sounding board, which was regarded as such an important adjunct to the acoustic properties of well regulated auditoriums in the days of our grandfathers.

The pews are square pens with doors, the timbers being of pine and a foot square.

At the right of the pulpit hangs the portraits of the Rev. and Mrs. John Starman. Mr. Starman was the fourth minister to have charge of this church, beginning in 1813 and died in 1854. Until 1813, the service was performed in German, then, for some time, every third Sabbath, in English.

Another portrait of note is that of Conrad Heyer, the first white child born in Waldoboro. He was born April 10, 1749 and died in 1855 at the age of 106 years. He was a soldier in the Revolution for three years, serving part of the time as one of General Washington's personal body guard.

In a glass case at the right of the pulpit are many interesting mementos including a pewter communion set and old books printed in Germany.

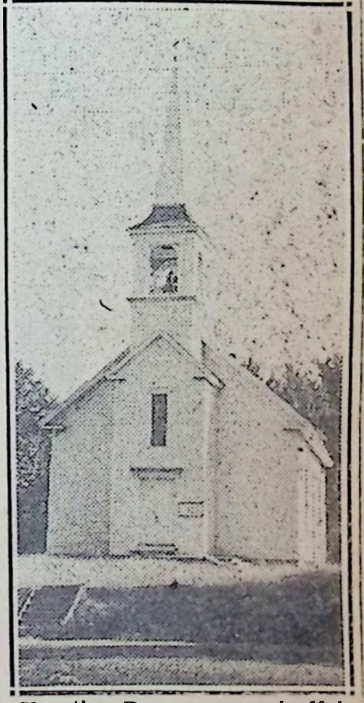
The old meeting house in Walpole, which is a part of the Town of Bristol, was erected in 1772, and services were held here during the war of the Revolution. According to Johnston's History of Bristol and Bremen, the Broad Cove and Walpole parishes were authorized by vote at the same meeting (March 13, 1772) to build their own meeting [illegible] the people of each parish to raise the amount needed. For some time there was controversy among the people in each parish, as to how many and where these churches should be erected.

In this history it states, that it was th[illegible]ntention of the [illegible]n those days that order should be observed in the house of God.

One Timothy Weston, by name, was chosen "to take care of the dogs on the Lord's Day and on other public days." Services are held during the Summer in this old church, conducted by eminent members of the clergy who are visiting in Maine.

Aug 1939

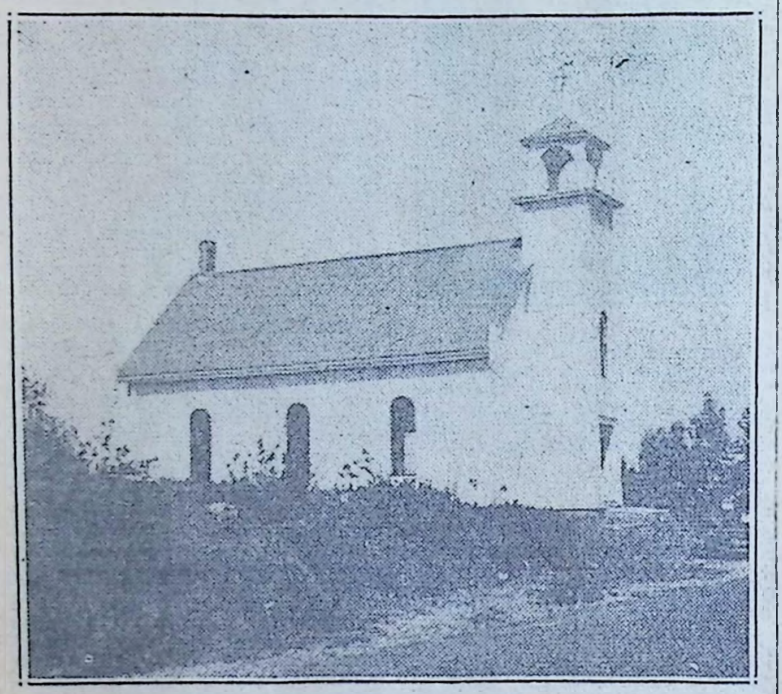
Plan Vacation Day At South Hope Church



Vacation Day, an annual affair, will be held today at the old Universalist Church at South Hope, pictured above. Dr. Guy Robbins of Lawrence, Mass., will conduct the services, which will begin at 10.30 a. m., DST. A picnic lunch will be served following the meeting. An "old home" affair, this event of the Summer brings together many former residents of South Hope.

Fifty Year Old Church At West Bristol To Be Dedicated Today

Incorporation Of Union Church Starts New Era In Community's Worship—Members Hang Memorial At Entrance



The New West Bristol Union Church

Special Despatch to Sunday Telegram

South Bristol, Sept. 11.—The West Bristol Union Church will be dedicated Sunday with suitable exercises. This church was erected 50 years ago, but no organization was effected until last November when the West Bristol Union Church was incorporated, with Vinal Kelsey chairman of the board of trustees.

Since then 16 members have joined the church. Originally the building had no steeple and not much of a vestry. The new organization felt that there should be a good entrance and a steeple so that the general public would know that it is a church and not a schoolhouse.

The addition to the building is a great improvement, the steeple being built by Leonard P. Boyd of Newcastle who is 79 years old. In the lobby hangs a splendid bit of pen work by Everett Poole. It is an artistic creation and contains the names of 41 people of the neighborhood who have died.

The memorial is the gift of their living friends.

The Rev. Cyprina Bryant of Wiscasset, a retired Methodist minister and a native of Bristol, will deliver the address of the afternon. Hon. H. H. Camberlain of Bristol will deliver an historisal address and the pastor, the Rev. Carl Hall will conduct. One number of the musical program will be a solo by Herbert A. Clark of Jefferson.

Marker Erected

Marker recently placed on the site of the old Congregational Church at Lyman.

Site Of Lyman Church Marked

Special Despatch to Sunday Telegram

Alfred, Oct. 21—The site of the Congregational Church at Lyman, membership of which was organized in the fine house of Captain John Low, Dec. 1, 1801, has been marked with a granite slab, formerly a part of the church's foundation, bearing a bronze tablet with the inscription, "Site of Congregational Church, Lyman, Maine, 1787-1936."

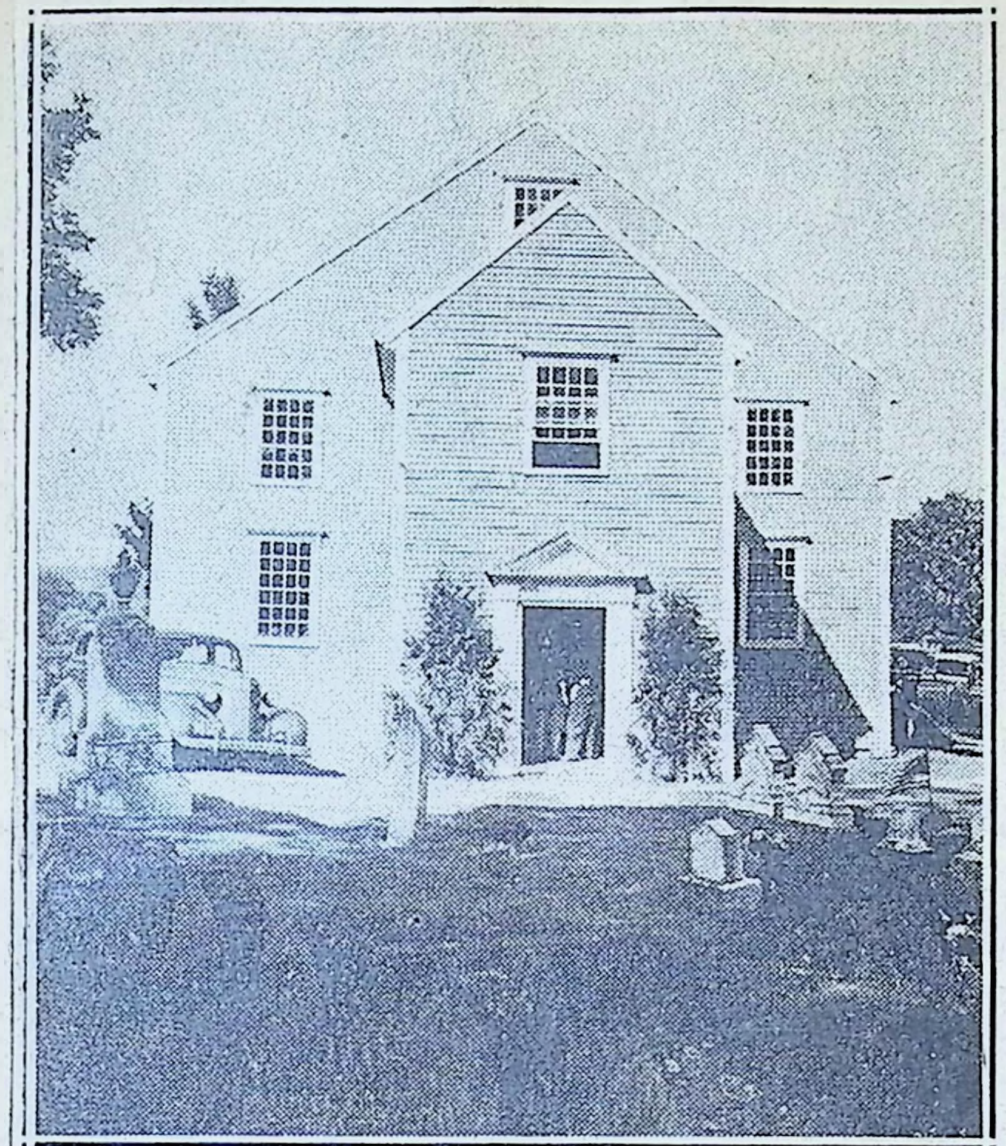
Previous to 1787, the Congregationalists of Lyman, then Coxhall, worshipped with the Congregational societies of Alfred and Waterboro, but in that year they began to assemble by themselves, formally organizing in 1801. The church building was razed three years ago after its furnishings had been given to other churches and its clock and bell presented to York County for use at the courthouse.

The clock now adorns the courtroom and the bell hangs in the cupola, both in constant use during the sessions of the York Superior Court.

For a long time after the old church was taken down, quantities of debris remainder to render the site ugly and untidy but last Summer the place was cleaned up by Sumner Ricker of Alfred so thoroughly that nothing is left except a neat array of granite underpinning blocks along the side of the lot where the long horse-shed used to stand. Back of the marker may be seen the once beautiful granite wall of the burying ground.

The cemetery, however, has grown up to trees, bushes and brambles to such an extent that even the Daughters of the American Revolution, Benepeag Chapter of Sanford, who marked the graves of Captain Low and Captain Joseph White four years ago, would have a hard time to find the markers now.

Church Celebrates Anniversary



This ancient German Lutheran Church at Waldoboro will observe its 166th anniversary Aug. 20. The story of this edifice and its builders forms a colorful chapter in Maine history.

Old German Lutheran Church In Waldoboro Observes 166th Year

Special Despatch to Sunday Telegram

Waldoboro, Aug. 12.—The ancient German Lutheran Church in Waldoboro, one of the three oldest churches in Maine, will observe its 166th anniversary Sunday, Aug. 20, when Dr. Samuel Trexler of New York will preach a sermon there at 2.30 in the afternoon. This historic edifice stands part way up a hill on the west side of the village and in view of Medomak River.

For the past 30 years there has been one service there a Summer, with the date recently set in August, to accommodate summer residents. Forty or 50 years ago, there were two or three meetings a season, while, between that period and 1900, came an interval when the church was closed year in and year out, and it has been 100 years since regular meetings took place there.

Connected with the church is the old burial ground with monuments dating back to the time before Maine became a state. The oldest stone, one of slate, dates back to the 18th century and has been placed behind the door of the entry in the church. It bears the name of Gross.

Around the year 1760, the 60 German peasant families who came from the Rhine valley in 1723, to join the 40 families of their countrymen who founded the town of Waldoboro in 1740, erected an early meeting house at the Cove at West Waldoboro on the same road where the present building is now located.

The first German settlers were obviously the victims of a swindle, as, in place of the wilderness which greeted them, they had expected a populous city. When they first arrived at Broad Bay in September, they spent the Winter in a 60 foot shed in an open space west of the falls of Medomak River. Seventeen died of disease and famine, and those who worked, earned a quart of meal a day.

The church is made of sawed lumber, mostly of fine old pumpkin pine, showing that it could not have been built before the advent of a saw mill and log houses. The pews are of wide, clear grained pumpkin pine with a natural finish, and are boxed with doors. In the building is a communion case bearing the date of 1750.

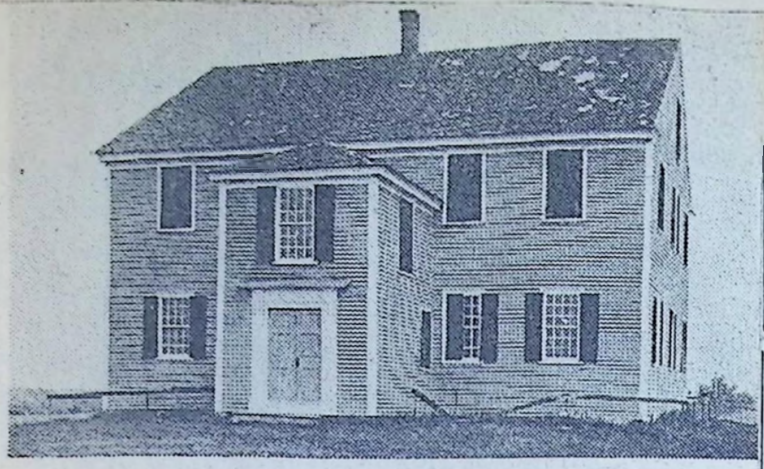
The Woman's Society of the German Protestant Society, an organization of 26 years standing, beautified the entrance by money raised by popular subscription. The Men's Society is incorporated and has been in existance since the church was organized.

[illegible] Sunday Telegram Wednesday

[illegible] present minister of the church.

Aug 26 1939

Old Alna Meeting House Celebrates 150th Anniversary



Spectators Witness Service As It Was Held Century Ago

Mary Ellen Chase Was Guest Speaker At Old Church's Anniversary Day

By Esther C. Averill

Last Sunday the old Alna Meeting House celebrated its 150th anniversary. As far as can be discovered it is the second oldest meeting house in the State. The one in Bristol, known as the Walpole Church, is a few years older.

Mary Ellen Chase Speaks

Mary Ellen Chase, Maine's popular novelist, lecturer and college professor, came from Bluehill to give the address of the day. Dr. Lawrence A. Averill, of Worcester, Mass., an author, college professor, and lecturer, gave the historic address. He is a native born son of Alna and his ancestors worshiped in the old church.

This part of the program was illustrated by a group of people dressed in antique costume, who entered the church and took their places in one of the pews, just as they might have done in the olden days. A choir from Damariscotta sang the psalms of a past day. Several notables were invited to attend this service and some of them took part in the ceremony. The arrangements for the anniversary observance were in the hands of Rev. Henry Webb, of Wiscasset, and Mr. Clarence Walker, of Alna.

The town of Alna, in which the old meeting house is situated, has a long and interesting history. In 1759 Samuel Carlton came to this part of the country to live. He was a soldier and had ten children. In 1760, this district was organized with what is now Wiscasset and West Dresden into the town of Pownalboro. There were 115 families in the locality then. In 1774 Moses Carlton erected the old Carlton house near the river. The town was divided into two school districts in 1778. The northern part of Pownalboro was incorporated as New Milford in 1794 and in 1788 the people of this locality secured a site on which they planned to build a meeting house.

Taxes Met Expense

The expense of the enterprise was met by a tax on the citizens of the district. The names of some of the first settlers of this part of Maine still have a familiar ring. They are Cock, Donnell, Parsons, Carlton, Jewett, Averill, Hilton, Ayer, Erskine, and Nelson. In 1811 the name of the place was changed once more to Alna, or Alna, which means "The Alders."

In 1789, the year that George Washington first became President of the United States, the old Alna meeting house was built. It was known as a meeting house, a name that tinges of Puritanical Congregationalism. After the church was built there was no regular minister for some time. The first regular minister was Rev. Jonathan Ward, a graduate of Dartmouth College, remaining in this capacity for twenty years. The minister serving after Pastor Ward were Rev. Samuel Johnson, Jonathan Adams, E. G. Babcock, Moses Harris, Enos Merrill, Samuel Talbot, Wm. S. Thompson, G. B. Richardson, and John Heskill. Since 1876 there has been no regular pastor for the church.

The original church officers were Nathan Newell and Ezekiel Averill. In 1841 there were one hundred and twenty-seven members in the congregation.

Celebrated Century

A Centennial Opening of the old Alna Meeting House was held in 1889 with Memorial Exercises. At that time a fund of $861.50 was raised to put the ancient structure into first class condition. Albert Averill, of Chicago, was the chief contributor to the fund.

Now the old Alna Meeting House is kept in excellent repair. For a time the church was open every Sunday during one of the summer months, but now all efforts are made to give the people interested in the place one outstanding service each year. Many well-known speakers have filled the pulpit at these services. Some of them are Rev. Dr. Charles Gilkey, of Chicago University, Dr. Austin McCormick, of New York, Dr. Richard Swain, Dr. John Smith Low, of Rockland, and President Arthur Hauck, of the University of Maine.

Dr. Harry Emerson Fosdick, the eminent radio preacher, and New York minister, is often found in the congregation when there is a service at the old church.

Capacity Audience

Two years ago there was a capacity audience and the grounds outside were crowded with cars bearing number plates from many of the states. This year church windows were thrown open so that people sitting outside in automobiles could hear the service.

The ancient meeting house is ideally situated on a hill top, surrounded with broad fields. In the distance there is a background of pine forests. It looks more like a large home. The edifice is a two story and a half building with a two story vestibule built on the front. There is but one simple doorway in the building and the windows are like those in any old-time house of the better type. It has the many-paned windows that were used at the time it was built. The church is painted a cheery yellow with white trimmings. The same old hand-hewn timbers hold the balcony, which runs around three sides of the sanctuary, that were put in when the men of the neighborhood raised the walls of the church a century and a half ago. There is only one room besides the hall in the large building. Old-fashioned box pews are just as they always were, hard and uncomfortable. Each pew has its door with a wooden pin to keep it closed and the pulpit is beautiful in its simplicity. There are tiny, steep stairs leading up to it, for the minister in the days of old used to stand above his congregation when giving his discourses, symbolic of his position in the community.

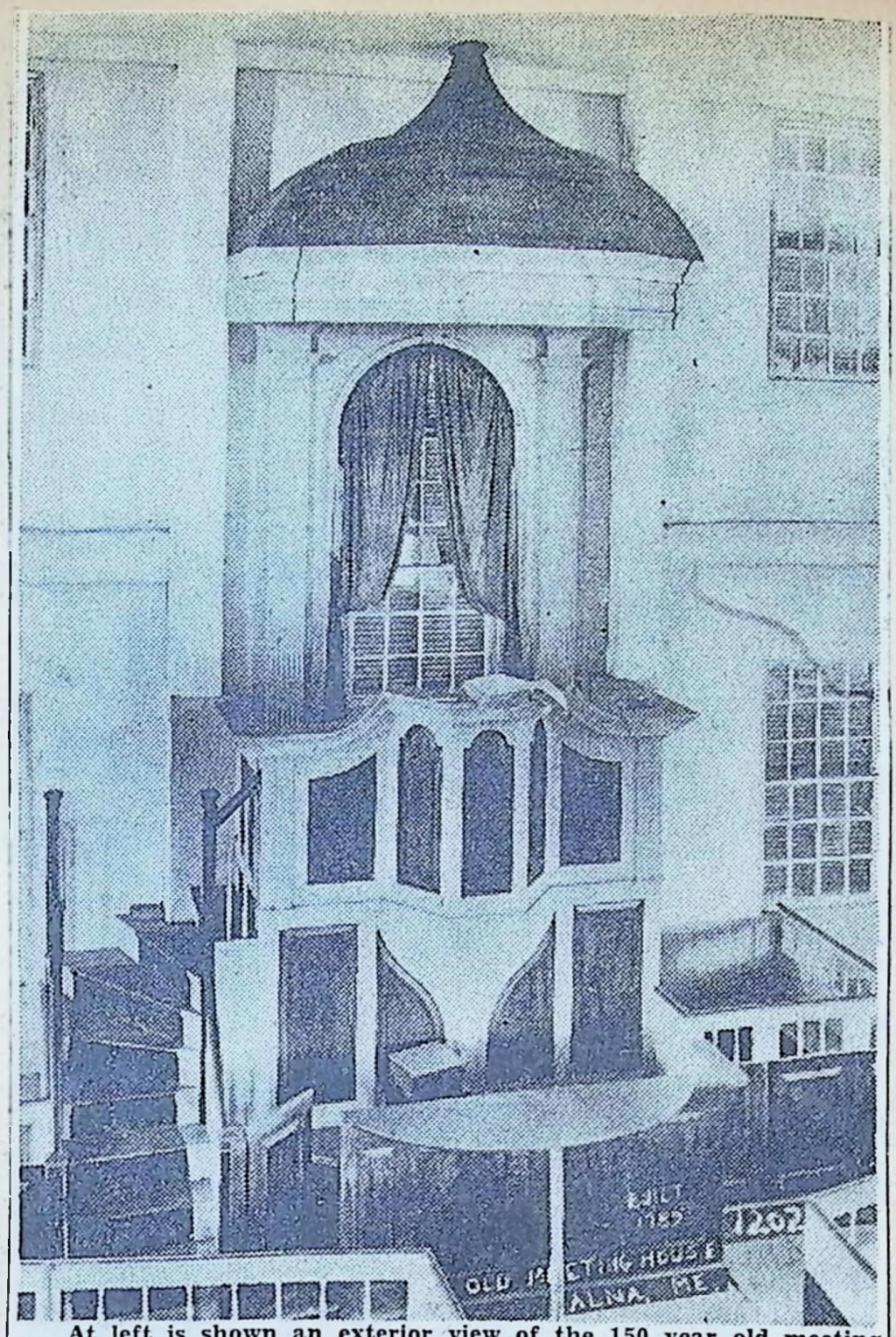
Over the pulpit hangs a very lovely sounding board.

Objected To Fiddle

An old parlor organ is another innovation that has been brought into the church since the days of Parson Ward. He did not hold with having the singing of the psalms accompanied. When the idea of using a "bass vial" for this purpose was suggested he resisted it violently. He called it "an unholy intrusion." He was finally over-ruled in his objections, and the wicked instrument entered the sacred place. The first Sunday it was used he punished his singers for their wickedness by calling upon them to sing the one hundred and nineteenth psalm, bidding them to "fiddle to their hearts' content."

It has been told that when the church was repainted at one time a store of munition was found between the walls. This has led some people to believe that it might have been planned as a garrison in time of siege, besides being the meeting place for divine worship. There is no record that the church was ever used for this purpose.

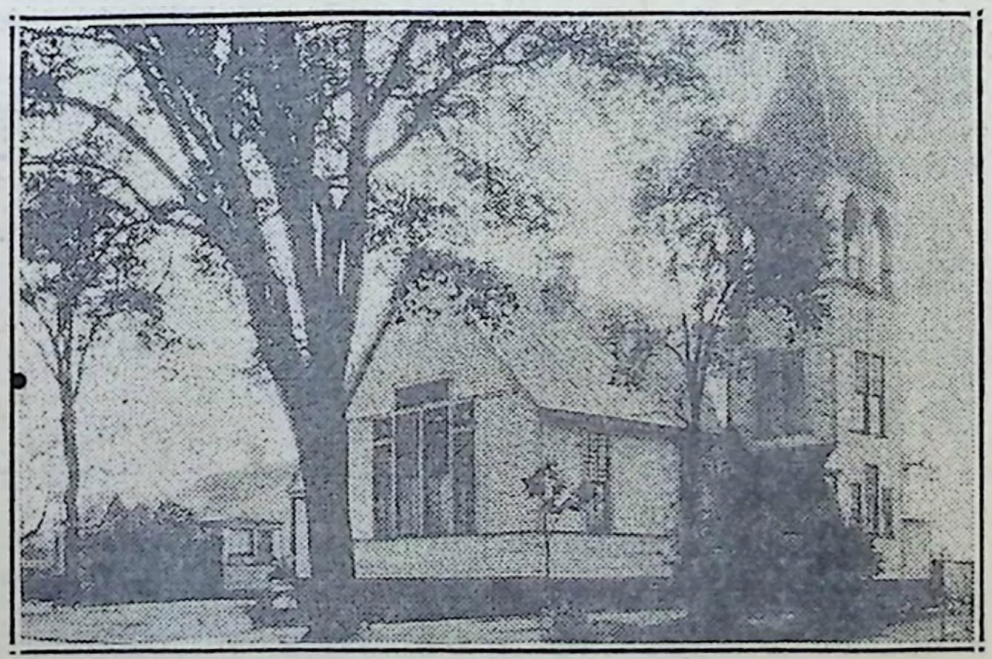
Symbolic of the quiet faith of the builders of Maine stands the old meeting house in Alna that has celebrated its 150th anniversary. Let us hope that the landmarks that we leave behind us will be as worthy of veneration as is this ancient meeting house.



At left is shown an exterior view of the 150 year old meeting house at Alna.

A view of the pulpit is pictured at right. Below the pulpit may be seen the seat of the tithing man, whose job it was to keep worshipers awake by tapping them on the heads with a long stick.

Church Marks 55th Anniversary



Stevens Avenue Congregational Church, the 55th anniversary of which will be observed Wednesday.

Feb 1941

Stevens Avenue Church To Hold Anniversary Supper Wednesday

The Stevens Avenue Congregational Church at Morrill's Corner will observe its 55th birthday Wednesday evening with a supper and entertainment. Dr. Calvin M. Clark, professor emeritus of Bangor Theological Seminary, will give his illustrated lecture on the Passion Play of Oberammergau following the supper.

Special guests will include the Rev. and Mrs. Rodney W. Roundy, the Rev. and Mrs. Willard H. Palmer, the Rev. and Mrs. Cornelius E. Clark, the Rev. and Mrs. Harold Booth, the Rev. and Mrs. Charles Blatchford, and Mrs. Herbert L. McCann, the wife of a former minister.

John Pratt is chairman of the arrangements, and is being assisted by the Rev. Walter K. Miller, Fred Knight, Mr. and Mrs. Harry Cook, Millard Bailey, Mrs. Lura Nurse, Mrs. John White, Miss Josephine Garsoe, and Mrs. Philip Tubbs.

Mrs. Lester Moulton is chairman of the supper arrangements, and assisting her will be Mrs. John Pratt, Mrs. William Harvey, Mrs. Everett Sweetser, Mrs. J. Everett Low, Miss Alice Wells, and Mrs. Herbert L. Jenkins.

The church was organized in 1886 as the Free Church of Deering after several years of preaching services and church school meetings in Morgan's Hall. Twenty-seven people became charter members of the church, and three of these are still represented in the church. The church building was dedicated in 1888, and the church now has 175 members.

The Rev. Walter K. Miller is the present minister of the church.

Pine Street Church Made Shrewd Deals

Cornerstone Box Reveals History

By Nils Lennartson

Shrewd financial land deals and early fights against bitter opposition in the history of Methodism in this City were exposed by documents brought to light two weeks ago when a copper box buried in the cornerstone of the now-razed Pine Street Methodist Episcopal Church 64 years ago was broken open in ceremonies at the Chestnut Street Methodist Church.

Describes Transactions

Acquisition of the Pine Street property at no actual cost and realization of $200 profit on another land transaction shortly before are related in a detailed history in long-hand found along with other documents, pamphlets, newspapers, and old coins in the long-buried box.

A lot on High Street between Spring and Congress Streets was purchased in 1845 for $1,000 and sold six months later for $1,200 when found "not adapted to the plan" according to the history. The hard-bargaining trustees then obtained the Pine Street lot and several nearby "valuable" lots and one house for $6,000. Reserving a 90-foot square for the church, the surplus land and the house were then sold for $6,000, resulting in the church lot costing nothing.

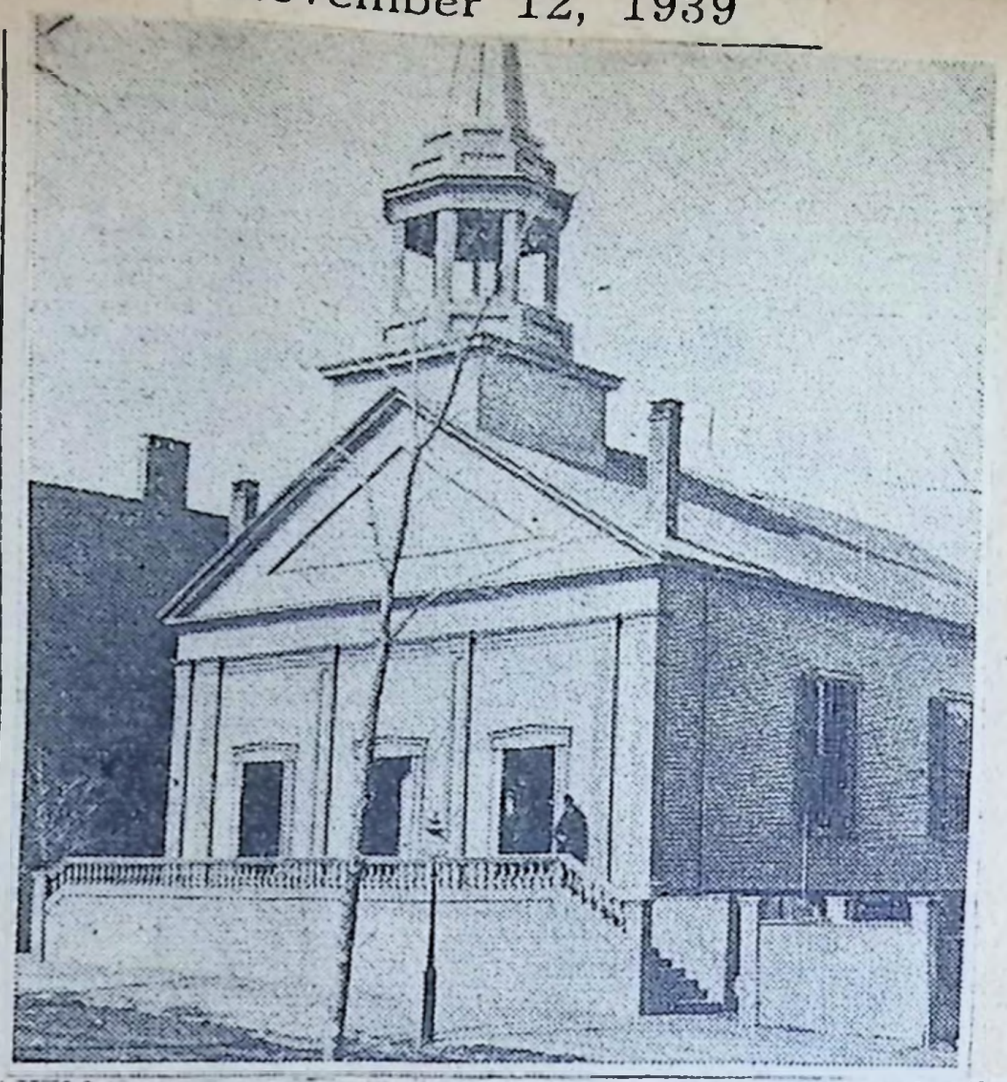
Methodism Opposed

Early opposition to Methodism is described in the history as having sprung up 176 years ago in September, 1793, when the Second Parish Congregational Church "for some cause" closed its door to the Rev. Jesse Lee, formerly of Virginia, who had been appointed to Maine by a Methodist conference at Lynn, Mass., a few months before. The Rev. Mr. Lee then transferred his religious meetings "to the Court house and such private dwellings as were open to him."

"This was the first Methodist preaching in Portland and so strong was the opposition to it, that very little was accomplished for several years," the history proclaims. After nine years there was still no regular meeting place and only 11 members.

Maj. Daniel Ilsley, Samuel Homer and others supported the Rev. Joshua Taylor, appointed to Portland in 1804, and removed to Federal Street a building purchased "from the Episcopalians." The membership jumped to 65 in this first regular home and Portland's Methodism was underway.

The membership grew so rapidly that the old founders in 1808 decided a new church must be built, even though the organization was "struggling with poverty and opposition." The land now occupied by the Chestnut Street Church was purchased, the church erected and dedicated by the Rev. E. Kibby in Feb., 1811. Even with two enlargements, the building was found too small to serve "so without dividing the congregation" a brick church was erected at Pleasant and Park Streets in 1828. Debt accumulated swiftly here, however, [illegible] church and re-[illegible]nut



the Pine Street Methodist Church which was replaced by the brick structure in 1875;

Meet In Homes

Attempts of residents of the Western section of the city to hold meetings in their homes "met with so much opposition from the preacher and some members" that they were abandoned.

In 1842, the Rev. William F. Farrington recognized that something "ought be done" for the Western members and sessions were begun in the ward room on Brackett Street. To conduct Sabbath School there, Samuel R. Leavitt, Stephen W. Eaton, Bejamin Perkins, Stanley Covell, and Walter Hatch said, "We will go," the history relates. A pastor was appointed, membership grew and the Pine Street lot bought.

The history covers in detail events of the church from 1793 to 1875 as transcribed by Cyrus K. Ladd "a committee appointed for that purpose by the trustees." It was signed June 14, 1875, by the trustees, Samuel F. Haggett, F A. Smith, D. M. C. Dunn, N. I. Mitchell, N. S. Fernald, George Gilman, C. Barrett and B. M. Eastman, father of Fred E. Eastman, present chairman of the board of trustees of the Chestnut Street Church. Fred Eastman was a boy of nine at the laying of the cornerstone, and was chairman of the "opening" exercises two weeks ago.

Other documents found in the copper box were histories of the Sunday School; the Young Peoples' Union, written by Ida L. Sturgis and including accounts of oyster suppers to help finance a new organ; the Ladies' Circle, written by Mrs. Susan J. Fernald, an account of events leading up to the building of the church; and architects' specifications for the church.

In an envelope inscribed by Eben Corey, prominent business man of the day, were found nickels of 1866, 1867, 1868 and 1869; three-cent pieces of 1865, 1874, and 1875; two Indian head pennies of 1875; and two copper one-cent pieces of 1803 and 1809. S. W. Robinson included a 25-cent piece of 1857.

Some apparent friend of one Thomas J. Sanborn included a detailed account of Mr. Sanborn's funeral at Concord, N. H. The clipping states that "the remains rested in an elegant casket and wore a pleasant and life-like expression."

"Dyspepsia is the prevailing malady of civilized life," asserts a flyer advertising a "sure cure" put up by J. E. Sturgis and Company, 592 Congress Street. A Bowdoin College graduate's history of Maine "(by John S. C. Abbott) is described as having "definitely determined that Maine was the first soil touched by white men on this continent."

Truly miscellaneous are three bright yellow "ache and pain" pills and a truck measure of Eastman Brothers.

Describes Conditions

A Portland Board of Trade report of 1873 was left in the cornerstone box to show the population of the city as 32,000 and as having produced $9,000,000 in products in 1870 and experienced $35,000,000 in merchandise sales.

"Skilled labor comes to Portland gladly and goes reluctantly," the report says in commenting on labor conditions of the day.

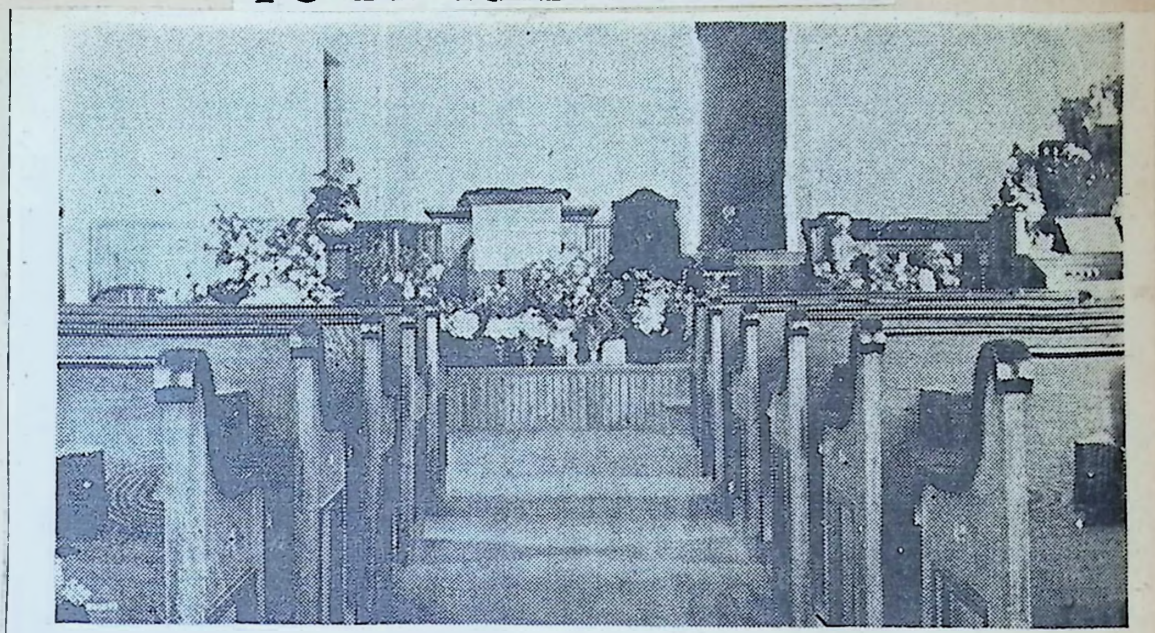
A copy of the Portland Star of June 13, 1875, contains a diatribe against dancing of the day. It asserts that the waltz "as danced in select circles is decidedly indelicate." Portland Police headquarters the same day was described as "so dull that the rooms can be let for other purposes if the city liquor agency is kept closed."

The Beecher—Mrs. Tilton "morals" trial in New York is described in detail under columns headed "Scandal" in the Star, as well as in copies of the Eastern Argus, Daily Press, and Sunday Morning Star.

The contesins of the cornerstone container have been cared for by Mr. Eastman and plans made for them to be available for inspection at appointed times in the official archives of the Chestnut Street Church.

The Pine Street Church was razed a few months ago after remaining vacant since merging with the Chestnut Street membership in 1933.

SHERMAN STATION CHURCH TO BE REDEDICATED



Exterior and interior of the recently redecorated Sherman Station Congregational church, which is to hold rededication exercises, Sunday, are shown above. The Rev. Mrs. Hilda L. Ives, president of the New England town and county church commission, will be the principal speaker.

Sherman Station Church Will Hold Special Services

Congregational Parish to Rededicate Building On Sunday

(Special to The Bangor Daily News)

SHERMAN STATION, July 3—The Rev. Mrs. Hilda L. Ives, president of the New England town and country church commission, will speak at rededication services Sunday at the recently redecorated Congregational church.

Services will be held at 10 a. m. and 7:30 p. m. In the evening, the Cong'l parish of Sherman Mills will join the local group. The Rev. Frederic Parker, Sherman Mills, will assist in the service and Mr. Maddocks, accompanied by Mrs. Robers, will give violin selections.

Mrs. Ives, the principal speaker, is a member of the faculty of the Andover-Newton theological seminary. Last December she attended the international missionary conference in Madras, India.

The local church was organized in 1915, but for several years meetings were held in the schoolhouse until the present building was erected in 1926. Its present activities include an active Sunday school throughout the year, junior and senior Christian Endeavor groups, morning and evening services at times. The pastor also organized and conducts the local Boy Scout troop

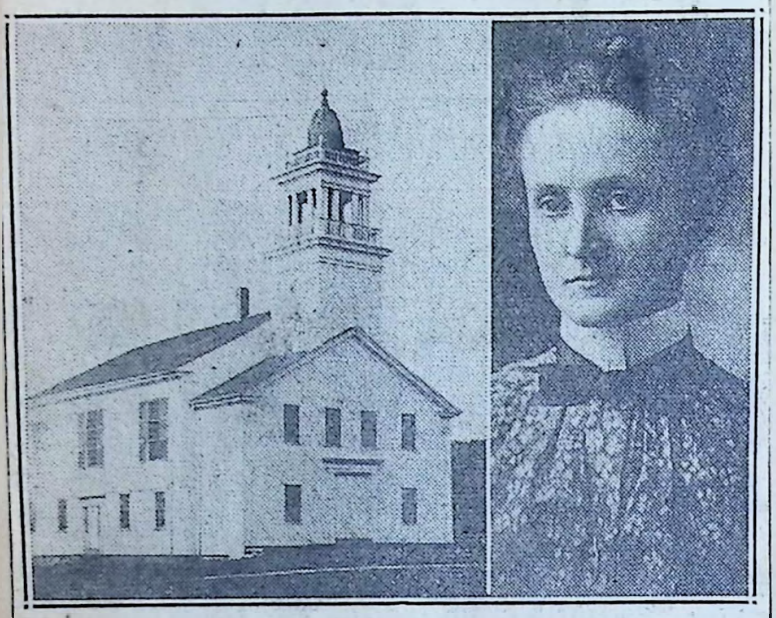
Pastors who have served since its incorporation included: Allan White, Hugh A. Gillis, Norman Davis, Wayne Hoyle, H. Merrifield, Daniel H Fox, Miss Bessie Anderson, Raymond Rowley, Jacob Merrill, Raymond Fielder.

Its present pastor is Linwood C. Potter.

Since this is the only Protestant church in the community it serves as a union meeting place.

"Birch Bark Lady" At Pownal Enjoys Unique Outdoor Craft

Miss Mary B. Chapin Transforms Mosses, Twigs And Other Woods Products Into Fascinating Tokens



At the left is the historic Pownal Church, built in 1811, where Miss Mary B. Chapin's grandfather was the first pastor. Miss Chapin is at the right.

By Emma W. Moseley

Pownal, March 18.—On a comfortable, attractive home in Pownal is a card bearing the word "The Home of the Birch Bark Lady." Evidently here was something new in craft-work. When the writer interviewed Miss Mary B. Chapin, who is the "Birch Bark Lady," she learned that this talented woman had always loved to work with "woodsy" things. Mosses, twigs, lichens and other products of the woods, in her hands are made into things of beauty.

"I never remember the time," said Miss Chapin, "when it did not give me perfect happiness to use my hands and to make things that would not only be beautiful but that would bring to those who could not themselves go into the wild places, a breath and a fragrance from the great out of doors."

Of Noteworthy Ancestry

Miss Chapin comes of a long line of ancestry which includes doctors, lawyers, educators, ministers and Revolutionary heroes. Her great grandfather, Perez Chapin performed his first surgical operation at the Battle of Bunker Hill. He was educated in medicine and probably it never entered his head that the actual beginning of his profession would be at such a dramatic moment.

The daughter of Henry M. Chapin and Mehitable Knight, Miss Chapin is the grandchild of the first pastor of the Pownal Church, who was the Rev. Perez Chapin. The church was organized March 20, 1809, at the home of Thomas Haskell, near Haskell's Mills. Here a small company gathered and was formed into a systematized group. From this beginning, there grew great interest and the present church was built and dedicated in 1811. The Rev. Perez Chapin became the settled pastor, remaining with the church until his death in 1839.

Miss Chapin had a great uncle who was a portrait painter in Boston, and she has paintings done by him, one of himself, one of his sister and the other of Horace Chapin who was another minister in the family. All Chapins are descended from Dr. Samuel Chapin of Springfield, Mass., who was the first American ancestor. Miss Chapin had lived in Michigan for several years before coming to Maine to take up her residence in the Chapin homestead in 1907. The original deed of this old house goes back to 1811. Miss Chapin remained there until it was sold in 1937.

Inherited From Mother

In speaking again of her work, Miss Chapin said:

"I suppose I inherit the love of craft work and the handling of woodsy things from my mother. As a child I remember seeing my mother come home with a basket filled with mosses and lichens from which she made the most fascinating things."

Miss Chapin specializes in birch bark from which she makes favors for bridge parties, dinners and luncheons, everything she does being being appropriate to the season.

She procures the greater part of the birch bark she uses from the town of Fryeburg. Aside from her craft work, Miss Chapin is much interested in historical lore and is especially interested in the town of Pownal. She talks entertainingly of past events in this old town and tells of the ancient Jones Tavern, at which, tradition says, George Washington once changed horses. It is possible that he was on his way to Thomaston to see Major General Henry Knox, who was Chief of Staff under General Washington.

Episcopal Church In Exeter Holds First Confirmation In 22 Years

Two Priests Buried In Adjacent Ground

By John L. Fysche
Special Despatch to Sunday Telegram

Exeter, Sept. 2.—The value of a Vacation Church school has been no more thoroughly exemplified than in the rural communities, and one of these has been the achievement in Exeter. Schools have been held in this Penobscot county town for the last seven years and as a result of the interest that has been aroused, there are now very definite prospects of the Holy Trinity church being reopened with a settled pastor. The need of a church to serve that and other nearby communities is very great.

Two Persons Confirmed

On Sunday evening last, with the Vacation school closed, two persons were confirmed and Bishop Benjamin Brewster of the Episcopal Diocese of Maine was present to assist in these ceremonies. The Rev. Gordon E. Gillett of Old Town, in charge of the work in the parish, who has been holding services there once each month, presided. The Rev. Robert E. Merry of Duxbury, Mass., who has been stationed there as priest in charge and working with the instructors of the Daily Vacation school, presented the candidates for confirmation. The edifice was attractive with cut flowers and a choir of Exeter young people assisted in the program.

The first services of the Protestant Episcopal denomination in Exeter were conducted by Rev. Richard Price, the real founder of the church. The second Sunday after Trinity on June 9, 1872 it was made a missionary station under the name of Holy Trinity with G. S. Hill as clerk and moderator. The first Baptism was in the Methodist Meeting House on Jan. 1, 1873 when a father, mother, and child were baptised, and that day marked the first celebration of Holy Communion.

Soon after the laying of the cornerstone the Rev. Mr. Price began to fail in health and, with the hope of regaining it, he visited in England. He lived to return to Maine but died before the building was completed and his remains were interred in consecrated ground east of the church property. There is but one other monument in this burial plot and that is erected to the memory of LeBaron Wilford Fowler and his wife, Sarah Ann. Mr. Fowler, another clergyman, died in 1902.

Closed In Recent Years

In recent years the church has been closed much of the time with intermittent services by supply preachers and not for 22 years has there been a confirmation ceremony held there until Sunday evening last.

The teaching force of the vacation school have been, beside Mrs. Daily and Fr. Merry, Miss Eleanor Snyder, director of Religious Education in Trinity Church in Boston; Ruth Cheyne, secretary to Dr. Kingsolving, pastor of Trinity church; Brenda Moore, director of physical education in the Medford, Mass., schools; Calista Buzzell of Milford, a Junior at the University of Maine; Blanche Ebbett, instructor in the Junior Church at Trinity in Boston; Perry Oldham, of the Boston Episcopal City Mission; Anna Harmon, from Christ Church in Gardiner; and Blanche Thompson, formerly of Shanghai, China, who is this year to be an instructor in the University of Iowa.

The Holy Trinity Church in Exeter where vacation school classes have been held this Summer.

Philathea Class Annex To Be Dedicated Today At Skowhegan

Special Despatch to Sunday Telegram

Skowhegan, Oct. 21—Monday evening dedicatory service will be held at the Federated Church to accept the gift of the First Maine Philathea Class, a new vestry annex.

The service will open with an organ prelude, "The Pilgrim Chorus from Tannhauser," Wagner, by Mrs. Mildred Weston; processional hymn; call to worship and Lord's Prayer, the Rev. Albert I. Oliver of Centenary Methodist Church; scripture lesson, the Rev. A. R. MacDougall, Jr., Bingham; vocal solo, Mrs. Amy-Marie Tracy, Melrose, Mass.

Ground was broken for construction last July. The building committee from the Philathea Class is Mrs. Janet Thomson, chairman, Miss Gertrude Carter and Mrs. Fannie Webb Fletcher; from the church, Charles Turner, chairman, Dr. Raymond Derbyshire and Gerald C. Marble.

Carl Beck of Norridgewock, contractor, will present the keys of the new building to the First Maine Philathea, Miss Gertrude Carter, charter member of the class, and chairman of the Philathea Building Committee, will accept the keys for the class and Thomas G. Lord, president of the congregation, will accept the keys for the church.

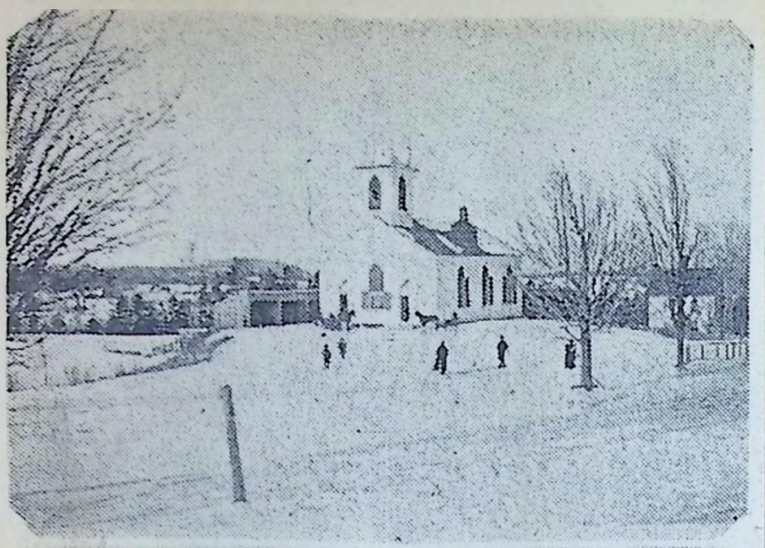
The program will include words of greeting, the Rev. Olin B. Tracy, former pastor of this church, now of Melrose, Mass.; act of dedication, the Rev. Thomas S. Cleaver, pastor of the church; anthem by the choir, conducted by Mrs. Edith Frost Warren; prayer of dedication, the Rev. Mr. Tracy; vocal solo, Mrs. Tracy; dedicatory address, the Rev. Boynton Merrill, D. D., of the Second Church, West Newton, Mass.; benediction, the Rev. George Merriam, Bethany Baptist Church.

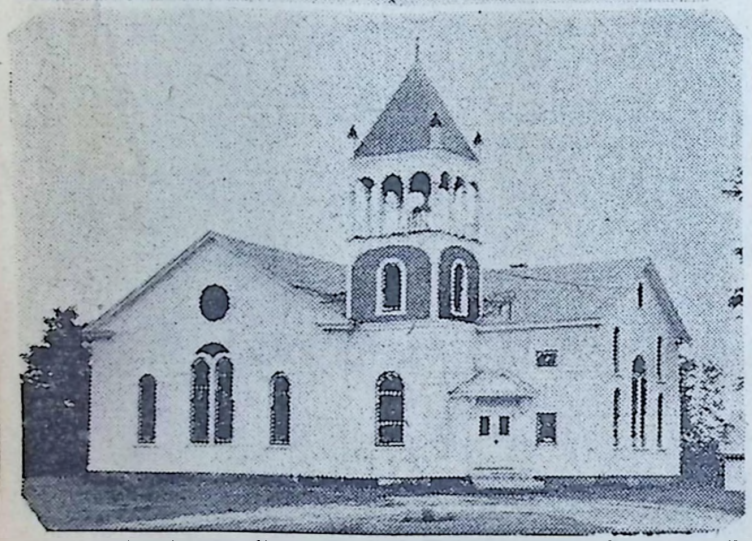
After the service the building will be open for inspection.

The new Philathea Class room is an annex 40 by 26 feet on the west end of the church, having outside entrances from north and south sides.

A new steam heating plant has been installed for this Philathea room and the other two vestries. The new Philathea room and cloak room in it will be used by the class for meetings and by the Jolly Juniors department of the Federated Church, relieving congestion in the church school. The class, beside raising funds since 1919 for this purpose, has provided for curtains and other furnishings.

Brownville Church—Then and Now





Brownville Community church observed the 100th anniversary of the building of the church Sunday at a special service. The original church, dedicated Sept. 25, 1839, and called the Brownville Congregational church, is shown in the top picture. The remodeled building, as it is today, is shown in the bottom picture.

1939.

Brownville Church Has Centennial

Community Parish Holds Special Service at Church

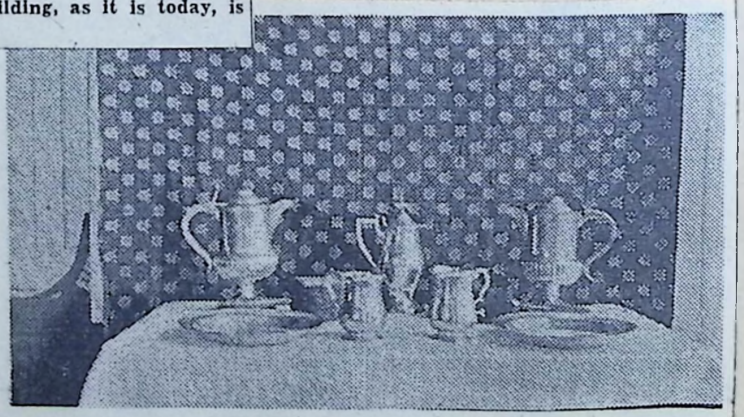
(Special to The Bangor Daily News)

BROWNVILLE, Sept. 25—The 100th anniversary of the dedication of the church building was observed at the Sunday morning service at Community church.

The church society was organized in 1819, meeting at the schoolhouse or at private homes. In 1838, work was begun on church building, and the dedication was on Sept. 25, 1839. The building was remodeled in 1901 and on July 3, 1932, the name was changed from Brownville Congregational to Brownville Community church. The service Sunday morning was in charge of the pastor, the Rev. Alexander L. Loudon. The choir sang the hymn written by Mrs. Clarina Greenleaf Jenks for the original dedication service.

Luther Crosby of Milo gave a solo, with Mrs. John Oberg as accompanist. Mr. Loudon read the early history of the church as given in Mrs. Lewis' "History of Brownville.

Plans are being made for a further observance of the centenary at a later date.



Communion service of the old Brownville church

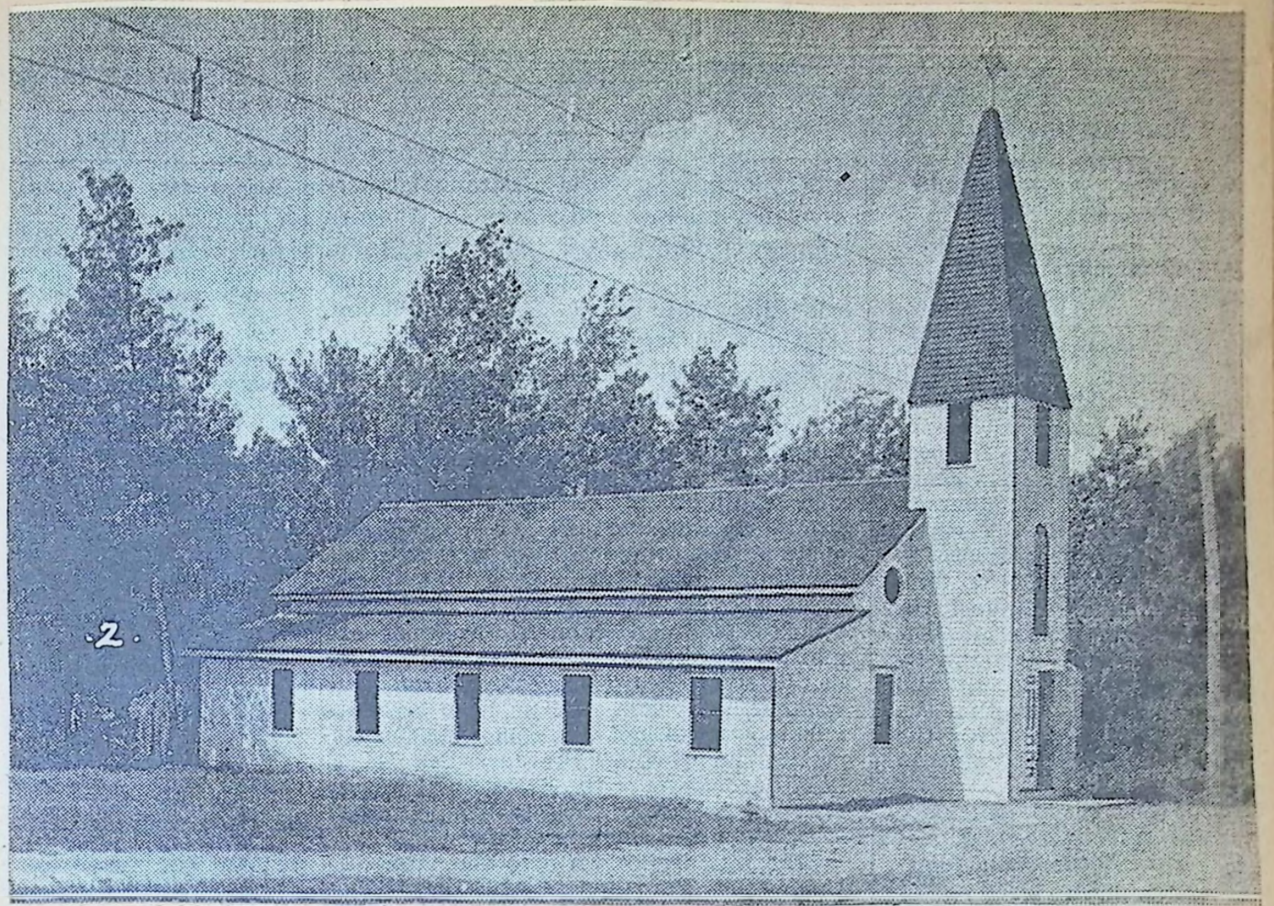
(Special to The Bangor Daily News)

BROWNVILLE, Nov. 3—Brownville Community church will observe Forefather's day Sunday, Nov. 5.

This is another service in connection with the one hundredth anniversary of the present church buildings. The dedication services were held Sept. 25, 1839.

Special invitations have been sent to descendants of early settlers of the community and members of the church. The communion ware of the early church will be on display, and the old time offering boxes will be used Sunday. The communion ware consists of two urns with the monogram of the donor, Moses Brown, inscribed upon the handles; two plates, and an individual dispenser. The cups from which the communicants drank have the following inscription upon them: "Moses Brown, to the Church of Christ in Brownville, 1823."

The whole theme of the service on Sunday will be of a nature appropriate to the occasion, and special music is being prepared by the church choir.



No. 2—Father Soucy's church

Sinclair, on the shore of Long Lake,

Craft Cooperative In St. John Valley Getting Under Way

Questionnaires Sent to 5,000 Prospective Workers

(Special to The Bangor Daily News)

REV. WILFRID SOUCY

SINCLAIR, Nov. 26—Five thousand questionnaires prepared by the state department of education have recently been mailed to persons in the St. John valley interested in home handicraft work, the Rev. Wilfrid Soucy of Sinclair said today.

The questionnaires are designed to ascertain the names and particular interest of those who wish to do handicraft work in the home in connection with the St. John Valley Handicraft cooperative, in which Father Soucy is a leader. The state department of education, said Father Soucy, will provide teachers for every group of 15 or 20 persons who will do knitting, crocheting, rug making and weaving. The teachers will be St. John Valley residents.

Cooperation of Gov. Lewis O. Barrows, Commissioner of Education Bertram Packard, director of vocational education S. E. Patrick, Maine Crafts supervisor Ralph W. Haskell, and C. H. Crawford, state sheep specialist, has contributed materially to progress of the cooperative, continued Father Soucy.

Four hundred members attended a recent meeting at Van Buren at which Haskell, Crawford and Mr. Klotz of the New York sales organization in charge of marketing the products, spoke. At a meeting of 25 directresses of the cooperative, Mrs. Eugene Lebrun of Van Buren was named manager and supervisor of the organization, with headquarters over the Newberry store in Van Buren.

Father Soucy announced that from now on he will speak at 12:45 p. m., each Monday over station WAGM, Presque Isle, about the work of the handicraft group. The addresses will be in French.

Saint John Valley Women to Receive $100,000 Back Pay

FORT KENT, April 5—A total of $100,000 in back pay due 3,000 women crocheters in St. John Valley towns during the period between October 24, 1937, and November 21, 1939, will be paid shortly by eight employing companies who were forced to double their original remuneration by order of the Wage and Hour administration, THE NEWS learned tonight from the Rev. Wilfrid Soucy at Sinclair.

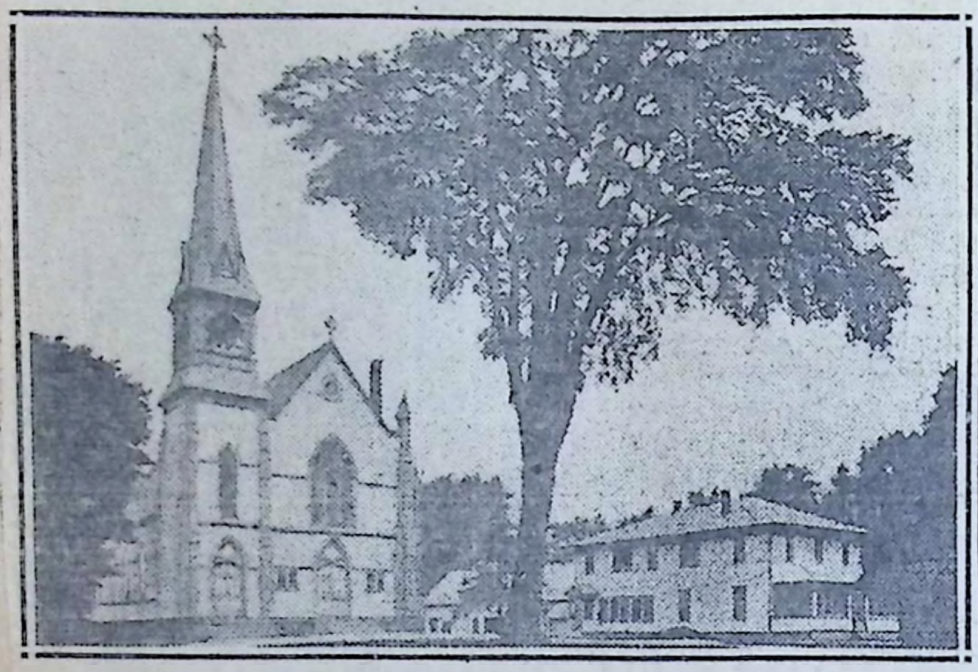
Through the efforts of Father Soucy, Edward Frutchman of Washington, D. C., representing the legal division of the Wage-Hour administration, toured the valley this week inspecting the handicraft cooperative and determining the work done during the period in question.

The crocheters were not working through the handicraft cooperative between Oct. 24, 1938 and Nov. 21, 1939, but were dealing directly with the companies who marketed their product.

Father Soucy, organizer of the St. John Valley handicraft cooperative, recently returned from a month's study of cooperative technique in Nova Scotia. He will addres handicraft workers in a talk over station WAGM at Presque Isle at 12:45 p. m., Monday.

Saint Mary's Parish At Houlton Was Organized Century Ago By Settlers

First Celebration Of Holy Mass Was Held As Early As 1829 With Priest From Eastport Officiating



St. Mary's R. C. Church and Rectory at Houlton, on its original and present site. The parish of St. Mary's was organized in 1839.

Special Despatch to Sunday Telegram

Houlton, July 8.—As far as the records show, the first celebration of Holy Mass here, was in June, 1829, ten years before Aroostook County was incorporated on March 16, 1839. The celebrant of the first mass was the Rev. Father McMahon, of Eastport, who came here at the request of Brigadier-General Brady, in command of the Second Regiment, United States Army, then stationed at Hancock Barracks, in Houlton. Like most all churches in the town the soldiers had an important part in the early Catholic church.

Father McMahon celebrated mass on several occasions during 1832, but it was in 1838 that the Catholic population increased, so the Bishop of Boston, who at that time had charge of the diocese of Maine, sent Father M. Dougherty to Houlton, to administer.

The parish of St. Mary's organized in 1839, when the foundation for a church was completed, as well as part of the frame, has made great gain during the past quarter of a century. It was Father Dougherty who immediately began, after his arrival here, a foundation for a church. Mass was said in the home of Mrs. Alice Mullen, Military Road and later in the Mullen store, both near the site of the church. Funds were collected from the residents as well as from the soldiers in Hancock Barracks for the building, which was completed in 1840, under Father William Moran, who succeeded Father Dougherty, who had been sent to a parish in Cambridge, Mass.

Rich In Early History

The Catholic parishes in Aroostook County are rich in early history, the learned, pioneer Jesuits being among the first white men to set foot on the soil and to open trails not previously trod except by Indians.

Father Moran was sent to another parish as the needs were great in all places and the Houlton Catholics were served by the pastor at Woodstock, N. B., as well as by Jesuits from Bangor.

Rev. Patrick McIver, coming from Ellitcottville, N. Y., was the next resident priest to be stationed here, coming in the latter part of 1841 and remaining for six years and after his departure, the local parish was attended regularly as a mission from Woodstock, N. B. It was not until 1361, when another pastor was appointed, he being the Rev. Daniel Murphy, serving five years, then Rev. John Brady, who was followed by Rev. Luke Bartlett, who passed nine years here where he died, and his grave is in the church-yard of St. Mary's.

Father Dennis Ryan succeeded Father Bartlett and was succeeded by Rev. Father O'Sullivan. In 1885, the Rev. Father Lonergan was appointed pastor and under his guidance St. Mary's grew rapidly. He built the new and present church and rectory, installed a pipe organ toward which a large contributor was the late E. L. Cleveland of Houlton and established a choir, which was second to none, and which was made up of the best singers to be found, whether they were members of the denomination or not. The church was packed by many who came to hear the choir. Father Lonergan had been a missionary in England and Scotland, for ten years before coming here, where he remained 15 years. The health of this energetic priest failed and in 1894 he went to the Pacific coast. His death occurred some time ago.

The venerable Rev. Jeremiah McCarthy was sent here and his spiritual work took root. He remained for 14 years and was transferred to Bangor, where he became permanent rector at St. Mary's and where his death occurred only a few years ago.

Active in Civic Affairs

In 1908, the Rev. John Manning was sent here from Fort Fairfield, to succeed Father McCarthy. This priest was active in civic affairs, serving as a member of the Houlton school board. Father Manning became ill while here and died at St. Mary's rectory. The late Rev. John Hogan was sent here from Caribou to succeed Father Manning and then Father John Hines came and assisted Father Hogan and also Rev. Patrick M. Silke, a young and active priest from Madison. It is he, who most of the present congregation at St. Mary's remember, growing up under his pastorate. Father Silke remained here for 23 years, having transferred to St. Dominic's in Portland in 1933, where he still is pastor with five assistants.

Father Silke established the convent having purchased the Mansur homestead on Water Street, 26 years ago and brought the Sisters of Mercy here to teach.

The Rev. Joseph S. Sullivan came from Eastport and succeeded Father Silke, as pastor and has continued progress in the parish since 1933. The three masses on Sunday are crowded to capacity and the number of Communions in the church have almost doubled in the past several years.

It was through the efforts of Father Sullivan that the former U. S. postoffice on Water Street, which joined the church property, occupied by St. Mary's Convent, was purchased. The business deal is considered an all-time record in the diocese of Maine. The price paid for the building, which cost the Government $59,000 to build, was $10,000, of which $5,500 was actually collected between Sunday and the following Tuesday. The balance was subscribed and paid soon afterward. In the Fall of 1937 a new and modern school building was opened to 200 children.

The town is benefited by St. Mary's parish maintaining its own school, thus relieving the town of housing the children of the parish. The Sisters of Mercy teach the children and John Greaney, a graduate of the University of Maine, has been teaching the boys in the 7th and 8th grades for the past two years. Students entering Houlton High School after graduation from the parochial school, have maintained a high scholastic standing and have shared well on the honor rolls of the school for the past 25 years.

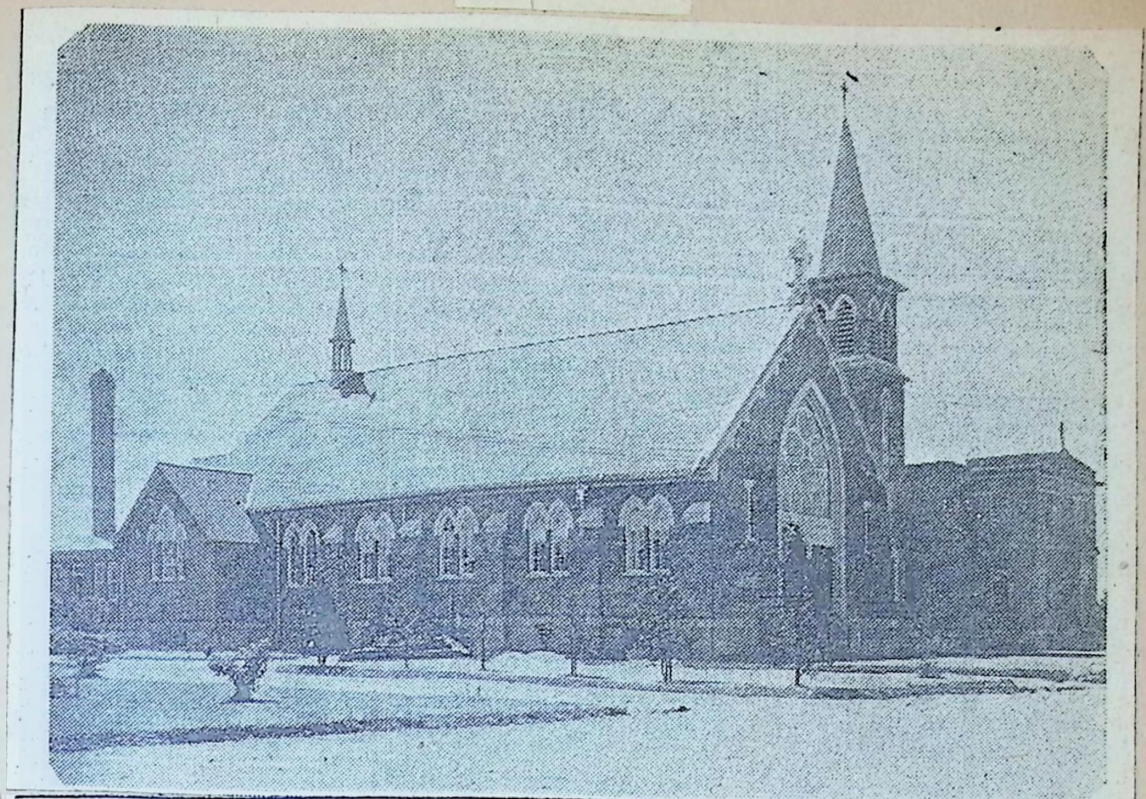
Under Father Sullivan, St. Mary's hall was established, remodelled and equipped for a meeting place for the church organizations. St. Mary's parish Council was organized last January, with a large membership and which is affiliated with the Maine and National Council of Catholic Women.

The Holy Name Society is revived under Rev. Andrew V. Kelleher, the assistant to the pastor. All of these accomplishments makes St. Mary's parish one of the foremost in the diocese.

A valuable part of the Catholic property in this town is the Madigan Hospital, left to the Maine diocese by the Madigan family, in the will of the late Albert Madigan, specifying that a Sisters Hospital be established. In 1914, while Father Silke was here, the hospital was opened and has served as an institution of great worth to the community since then. The hospital has a top rating in the nursing profession, being affiliated with the New York Lying In and the Buffalo General in Buffalo, N. Y.

The beautifully situated homestead was enlarged and equipped, two new brick wings were added and a farm is connected with the place, where cows affording fresh milk, and a vegetable garden are maintained. Sister Elizabeth is in charge, taking the place of Sister Cecelia, more than fifty years a member of the Order, who a year ago left for the Mother house in Portland. The Madigan descendants, of that fine, old, Maine family, have been generous financially with the hospital, namely James C. Madigan and his sister, Mrs. Robert M. Lawlis, both of Houlton.

JULY 15, 1939



First Neo-Gothic Church In Maine Is At Madawaska

Impressive Edifice, Recently Constructed, Introduces Type of Architecture New to This Part of the World; Unusual Features

By OSCAR SHEPARD

MADAWASKA, July 14—In this far northern town, from which you can look across the silver ribbon of the St. John to the hills and quaint farms of the Canadian shore, stands the recently constructed church of St. Thomas Aquinas.

Strangers are vaguely surprised by its size and beauty. It seems to belong in some large city. They are more surprised to learn it is the only example of Neo-Gothic architecture in Maine, and quite conceivably in New England.

Maine has, of course, several churches of pure Gothic type. The most conspicuous is the Church of St. Peter and St. Paul in Lewiston; Europe itself, competent critics have declared, has none more beautiful. But Neo-Gothic makes its New England debut through the medium of Madawaska in Maine's farthest north point.

Traditional Gothic churches are very high, and everything rises to a point. They seem to reach upward toward the Infinite. "Prayerful churches", I think they have been called. Arches above their main aisles are of impressive height, while those spanning the two transcepts, or side aisles, are lower.

This Church of St. Thomas Aquinas, this initial example of the Neo-Gothic, rises to a point, also; but it is lower and hence more practical for a far northern clime. There is just one succession of arches, covering the entire auditorium, as shown in the accompanying picture—rather than three distinctive sets, each above an aisle.

PICTURESQUE HISTORY

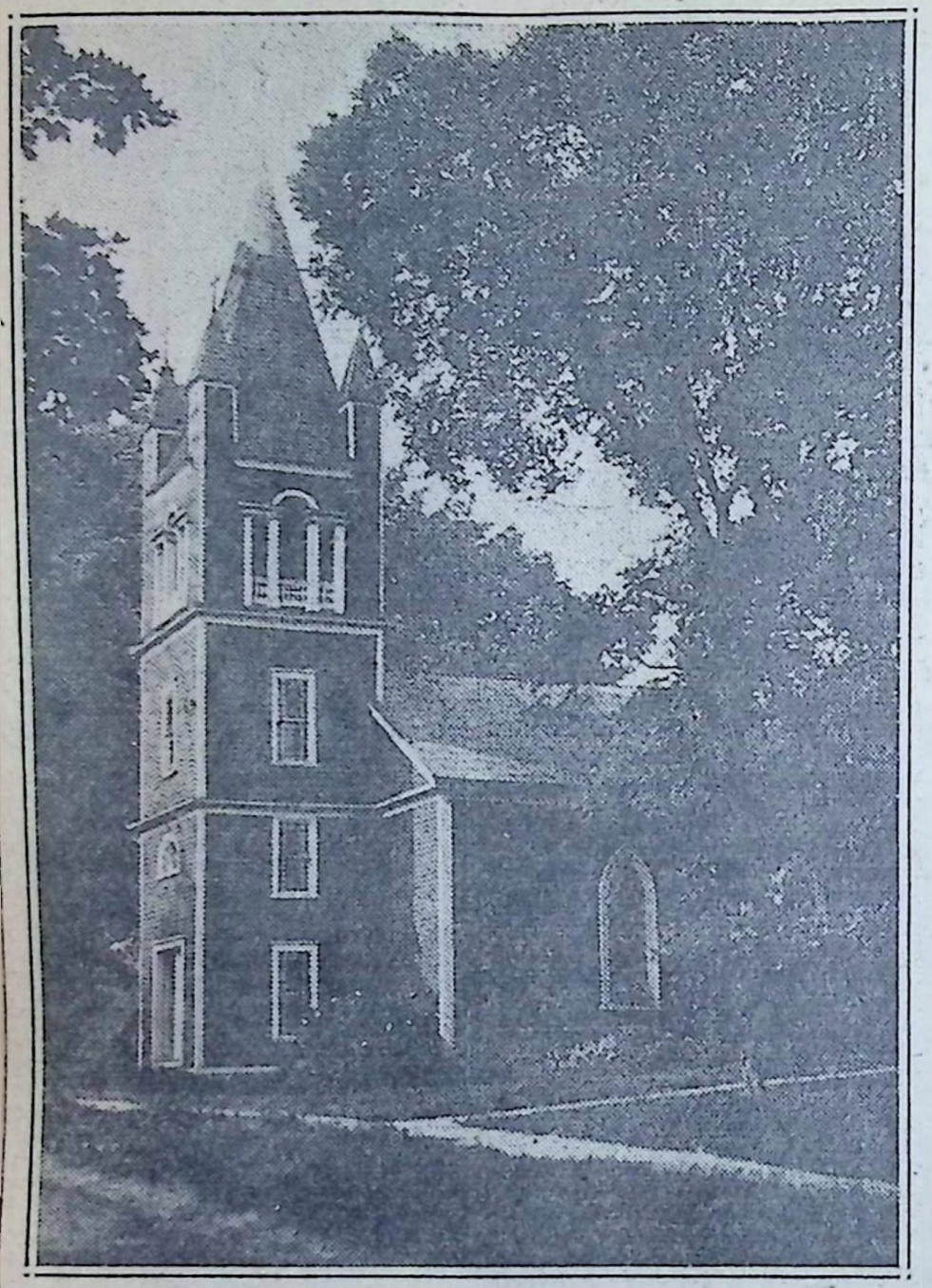
The town of Madawaska, more than 95 per cent of whose people are Catholic, contains the parishes of St. David and St. Thomas Aquinas. The latter was "built around eight farms"—meaning the great land grants, from 500 to 1,000 feet wide and running back two miles from the river, which have come down from an earlier day. St. John Valley history, brightly picturesque and interwoven with that of French-Canadian brethren on the opposite shore, is unlike the history of any other spot in Maine. But that is a story in itself—one already written.

The town's business section is wholly in this Parish of St. Thomas Aquinas. And strangers are told that the mill of Fraser Paper, Lt., a busy industrial background to the seemingly endless miles of rolling farmland, has attracted workers from various other communities in the last dozen years. There have been many skilled technicians among them. Thus a new vitality has been added to an ancient and honorable heritage.

Specifically, the parish has 425 families, all but 20 of them Catholic, and some 2,500 individuals. Originally, church services were conducted in a school building; but more room was needed. So the parish borrowed $50,800 from the Catholic See, and the present magnificent edifice—the phrase is justified—was built. Already the money is being repaid.

So closely knit is the community that all of these approximately 2,500 parishioners live within a ten-minute walk of the church. Three Sundays in each month they listen to a sermon in French by the pastor, Rev. Eugene Ferlandin. On the fourth Sunday there is a sermon in English by his assistant, Rev. Lionel Thibodeau. Announcements and Bible readings are in both French and English.

Oldest Member Of First Catholic Parish Of Maine Is In 90th Year



St. Anne's Church on the Indian reservation near Old Town, which is the oldest Catholic parish in the State.

Special Despatch to Sunday Telegram

Old Town, April 1—Preparations for the observance of Holy Week and Easter are maturing in St. Anne's parish on the Indian Reservation near Old Town, which has the distinction of being the oldest Roman Catholic parish in the State of Maine. It was first established by Fr. James Biot in 1687, and the present church building is the third one built on this Penobscot Reservation. The two earlier edifices were burned and the last is about 100 years old and was built on land donated by the Indians.

There are about 300 in this Indian congregation and music for the masses is furnished by senior and junior choirs composed of Indian adults and children. Fr. George Dulac is the present priest and has served thus for nearly five years.

Adjacent to the church property is the home of the nuns, who were asked by the State of Maine to come to the Indians about 65 years ago. They teach in the day school on the Island and there are at present three Sisters on the teaching force. The convent was built about 1910, and prior to that they occupied what is the present rectory on the property. After their new quarters were established, the house which they had occupied, was turned into a community house for the Penobscot Tribe, but after a resident priest was sent to the Island, it became his parochial residence.

Oldest Church Member

The oldest communicant at this church is Rosella Lewis, who is the oldest resident on the reservation.

The press representative found this aged squaw peacefully rocking by a sunny window in the comfortable home of her daughter, Mrs. Katie Ranco on the Reservation. While her census age is reckoned at 89, her baptismal record credits her with being 86 years of age. She has wandered far from her birthplace, but in spite of her advanced years, she is able to talk on many subjects. Her hearing is still acute, and her eyesight reasonably so. Her health and appetite are good, but she is unable to walk far from her home during the snowy season.

Although her coloring is that of an Indian, her features must have been inherited from her father's side of the family, for she is not a full blooded descendant of the Red Race. She was born in Camilton, Canada, the daughter of James and Mary Gray. Her father was a Scot and he came "from across the water" and got work in Canada. There he married a full blooded Indian maiden. They lived in a house and not a wigwam and had a family of six children, of whom Rosella was the youngest. She is the last survivor, although Monic, an older sister has recently died at the age of about 100 years. Monic died at River-de-loup.

Probably her life was less adventurous than that of her younger sister, who is now living placidly but in direct contrast to the earlier years of her life. At the age of 13 years she was married to Francis Tomer, a full blooded Indian, who was then 20. The wedding ceremony was at River-de-loup in Canada where she had been baptized in St Anne's Church, March 20, 1853. This baptismal record is carefully preserved.

Settled In Maine

The couple however, soon came into Maine and first settled at Chesuncook in the upper Moosehead regions, where the Tomer family lived. They later went to the Greenville section, and when she was 15 years old her first child was born, a son, Frank, who is now living near his birthplace at Rockwood in the Moosehead Lake section. Other children who followed were Lizzie, Peter, Paul, Maria, who married a Bernard and lives at Rockwood, Katie, who married a Ranco and lives on the Indian Reservation, and Georgie, Lizzie, Peter, Paul and Georgie are all deceased. Tomer was killed at Greenville while making ax handles by the bursting of a boiler, which drove a piece of iron nearly through his body. The widow then betook herself to the land of her people and was adopted into the Penobscot Tribe.

Sometime later she married again. While her second husband went by the name of Lewis, he was the grandson of Chief Orono, for whom the college town of Orono is named. Orono was chief of the Penobscots and a friend of the white settlers. He was an ally of the Americans during the war of the Revolution. Six more children were born, but this family has all died with the exception of James, who is a former Governor of the Penobscot Tribe on the Island.

Brought up to talk the Indian dialect the aged Rosella, is now able to speak it, although it has grown rather dim in her vocabulary. She also speaks the language of the Micmacs, and very good English as well as French. Up until last Summer she was able to make baskets, the great handiwork of the Penobscots, and now is happy when she is braiding grasses. Her last husband has been dead about 10 years. Her home is with her daughter on the Indian Reservation.

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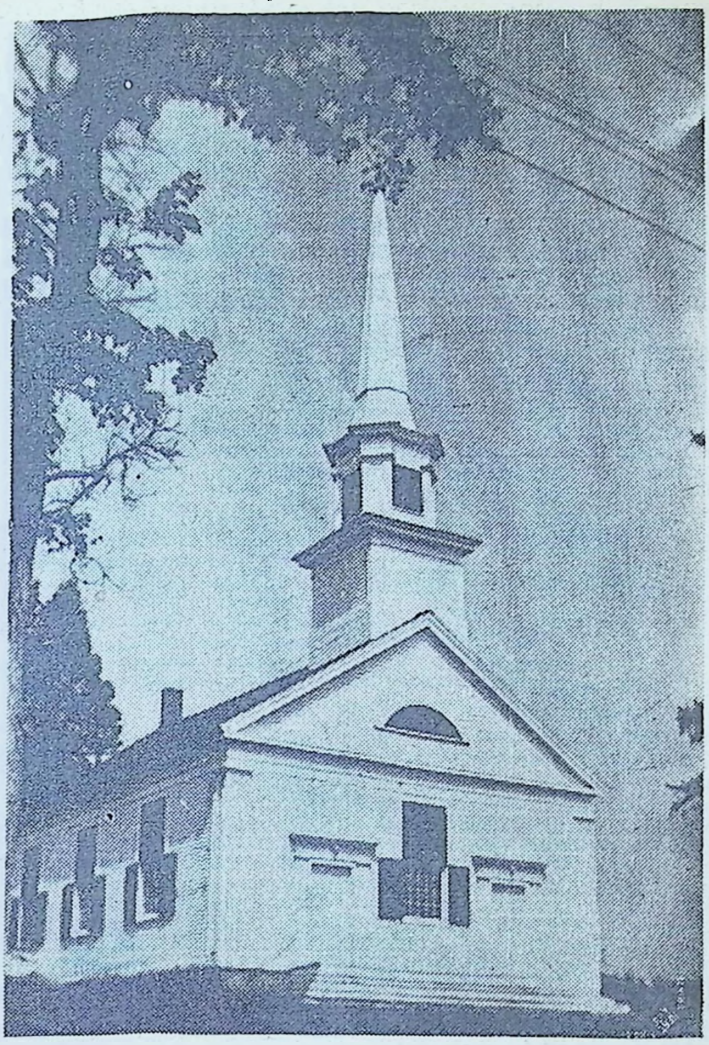
Century Old Church



The centennial of the Congregational church at Sandy Point will be observed with a pageant and a series of services the week of Aug. 13-20.

Church at Sandy Point to Observe 100th Anniversary

Dr. Harry Trust to Give Rededicatory Sermon Sunday, Aug. 20

(Special to The Bangor Daily News)

STOCKTON SPRINGS, Aug. 7 — The 100th anniversary of the Congregational church at Sandy Point will be observed during the week of Aug. 13 to 20, with appropriate exercises.

Dr. Harry Trust, president of Bangor Theological Seminary, who was minister of this church from 1912 to 1914, will preach at the service of rededication Aug. 20, when a centenary voluntary, composed by Philip L. Bates, will be presented.

The church has been redecorated for the anniversary, the work being completed last week. Several authorities in church architecture have commented favorably upon the appropriateness of design and harmony of color. In some respects the church has been restored to the condition of 100 years ago.

One of the highlights of the celebration will be the centenary pageant written by Mrs. Charlotte Velte and John Whitney MacNeil, minister of the church. This pageant, presented Thursday, Aug. 17, at 7:30 p. m., will review the history of the early settlers, as well as that of the church itself, and will include a large cast of local people.

The celebration will begin with a special Sunday service Aug. 13 at 11 a. m., with sermon by the Rev. Rodney W. Roundy, superintendent of the Congregational-Christian churches of Maine.

Friday, Aug. 18, at 6:30 p. m., there will be the centennial dinner at Sandy Point Community hall. The Rev. Frederick M. Meek, D. D., of All Souls church, Bangor, will be the guest speaker. Many former ministers and old friends are expected to attend or send greetings. The supper committee is Mrs. Clara Littlefield, chairman, assisted by members of the Ladies' Social circle of Sandy Point.

Sunday, Aug. 20, at 5 p. m., there will be an observance of the Lord's Supper, with communion meditation by the Rev. Charles A. Moore, D. D., former minister of All Souls church of Bangor.

The general committee, E. D. Bickmore, Edward G. Clifford, and John Whitney MacNeil, has been actively at work on anniversary plans for about a year. The decoration of the church was in charge of Charles C. Worth and the trustees of the church, Mrs. Sadie J. Clifford, Emery D. Bickmore, and Philip L. Bates.

Lamoine Memorial Chapel

The Lamoine Baptist church's new memorial chapel, shown attached to church, was recently dedicated. Most of the money for the chapel was given in memory of parents and other relatives.

Rededication of Danforth Church Impressive Event

Rev. John G. Rogers of Bangor Principal Speaker

(Special to The Bangor Daily News)

DANFORTH, Nov. 12—The rededication of the Methodist church was held Thursday, with a day of fellowship and reconsecration.

At 10 o'clock the newly decorated church was viewed by the group of visiting pastors and friends. A fellowship dinner was served by the Ladies' Aid and Pavy class members.

The rededication services took place at 2 o'clock, with the sermon delivered by the Rev. John G. Rogers, superintendent of the Bangor district. Also taking part in the service were the Rev. Arthur G. Christopher, Houlton; the Rev. G. L. Pressey, Patten; the Rev. Alexander Stewart, Vanceboro; the Rev. T. C. Chapman, Bangor; the Rev. Edwin Tewkesbury, Woodland.

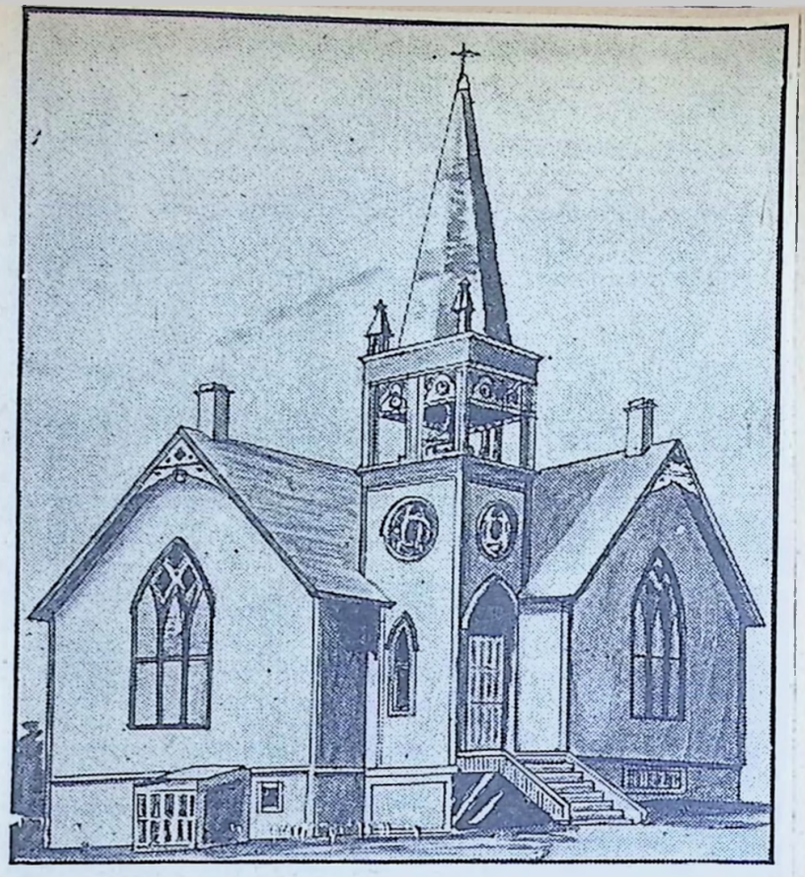
A eulogy on the late Mrs. John W. Hinch, whose gift made possible the work of redecorating the church edifice, was given by the Rev. P. H. Lush of Oakland, a former pastor. An anthem was sung by the choir, and a solo by Fred S. Jones.

A candlelight memorial service, at 8 o'clock, concluding the rededication exercises, was very impressive, with the lighting of 102 candles given in memory of departed relatives and friends, as well as a number lighted in honor of those living. The organist was E. J. Parker.

The oldest member of the church, David Kirkpatrick, 92, was present at the exercises. The list of names was read by Erle J. Gilpatrick, with the candle lighting done by Margaret Veysey.

Letters of greeting read by the Rev. William Roberts, pastor, were sent by Rev. John Hatch of Bangor, a former district superintendent; Mrs. D. B. Phelan of Brooklyn, N. Y.; the Rev. John L. Pinkerton of Dresden; the Rev. Walter Pavy of Harker's Island, N. C., and the Rev. Walter A. Smith of South Paris, former pastors. Greetings from the United Baptist church here were brought by the pastor, the Rev. James E. Kirkpatrick. Other speakers were the Rev. Messrs. Chapman, Lush, and Stewart. The anthem, "Give Us Thy Peace," was sung by the choir.

A reception was held in the parlors of the church, with the members of the clergy and friends receiving. Violin selections were given by Elton Trafton, with E. J. Parker, accompanist. Refreshments were in charge of the Epworth League girls.



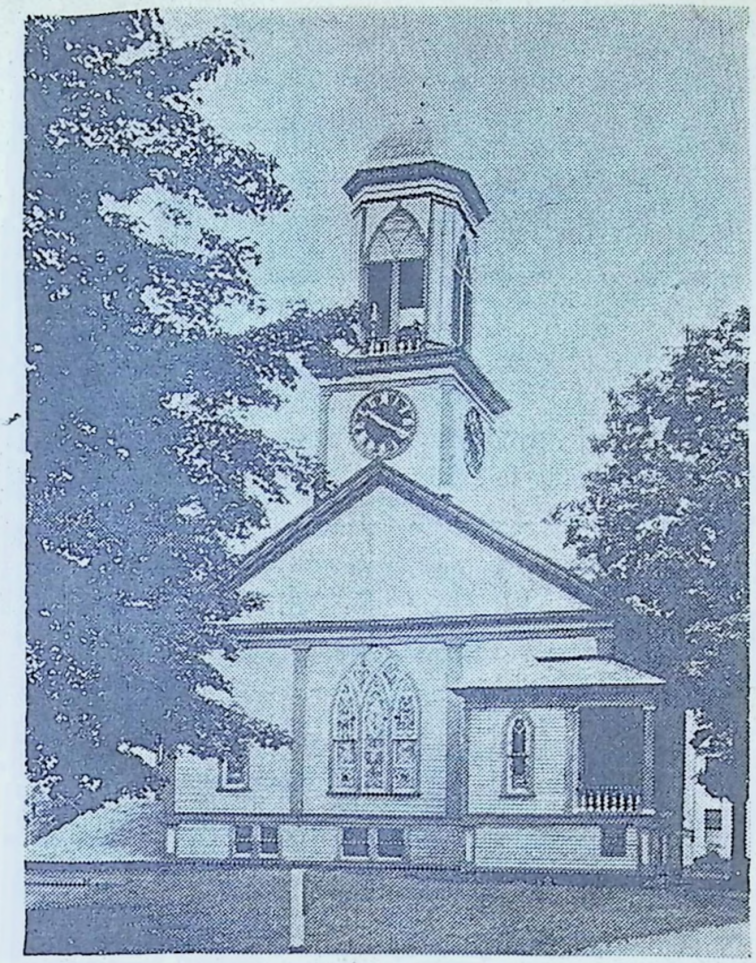
The Danforth Methodist church, recently redecorated and repaired, was rededicated in impressive services Thursday.

Harry Hayman Codrane directed the work of decorating the sanctuary, which is done in a light shade, with ceiling panels in pastel colors. The chancel floor and pews are done in a dark stain.

A carpet of rose heather mixture covers the chancel, and aisles of the sanctuary. A new arrangement of lighting replaces the older type of chandeliers.

The basement has been redecorated and the outside of the building is in a cream shade, with darker trimmings. Work on the outside of the building and the basement was done by local workmen.

To Observe Centennial



The Lincoln Methodist church will open its centennial observance Wednesday, and special programs and services in celebration of the church's 100th anniversary will continue through Sunday.

Lincoln Methodist Church to Observe 100th Anniversary

Five-day Centennial Celebration Opens Wednesday Evening With Pageant; Outstanding Events in Church's First 100 Years

LINCOLN, Oct. 29—The Lincoln Methodist church, of which the Rev. Victor P. Musk is the present pastor, will celebrate its centennial with a five-day program opening Wednesday, Nov. 1.

The observance will open with a pageant, "The Church's One Foundation," presented under the direction of Mrs. Earl McGraw, Wednesday evening at 7:30. A feature of the program will be a duet by Mrs. Dorothy Hall and Mrs. Dorothy Henderson.

A banquet and reunion of friends of the church will be held Thursday at 6:30. Speakers will include the Rev. John G. Rogers, superintendent of the Bangor district, the Rev. Hugh Gillis, pastor of the local Congregational church, Town Agent J. Hal Patterson, Mrs. Lottie Weatherbee, and Miss Rita Nelson. Mrs. Dorothy Hall will sing Delriego's Homing, and John Ryder will play a violin solo.

The Rev. John G. Rogers will present an illustrated lecture, "The Romance of Methodism," Thursday evening at 7:30, and a worship service will be conducted by the Epworth League. Mrs. Ruth McNamara will be the soloist.

Bishop G. Bromley Oxnam of Boston will be the speaker at the special thanksgiving service next Sunday evening which will conclude the centennial observance.

MISSION IN 1835

The facts about the history of Lincoln Methodism in its infancy are incomplete, but there is a record of a mission here as early as 1835.

The first church edifice was built in 1839 on land given by Benjamin Osborne,—and dedicated in the winter of 1840. His son, John Noble Osborne, hewed the timbers used for the frame, and others gave their time and labor. This was the first church building on the river above Old Town. Mrs. Mina B. Ireland of Etna is the great-granddaughter of Benjamin Osborne.

During the first eight years several different preachers were in charge. In 1848 the East Maine Conference was established, the Lincoln Mission having a membership of 73. In 1861 and in 1885 extensive repairs were made on the church. In November, 1877, the clock from the bequest of Isaac H. Burton was placed in the tower and Nov. 16 the clock struck for the first time.

CHURCH RENOVATED

It was during the pastorate of Charles H. Johonnett, now living on his farm at Palmyra, that the parsonage was built.

Under the leadership of the Rev. Cyprain Bryant, 1911-14, the church was completely renovated, and new pews installed. Extensive repairs have been made recently and new gifts will be dedicated during the week.

In 1890 the Rev. H. B. Nutter was the pastor, followed by M. H. Sipprelle, W. T. Johnson, William Campbell, Charles Johonnett, Malry Kearney, S. K. Lidstone, H. G. Hoisington, Fred McNeil, Harry Taylor, J. H. Atwood, C. H. Bryant, Frank Kirkpatrick, Theodore Ross, R. H. Moyle, Zebedee Andrews, Harley A. Shattuck, Paul Walker, J. Merritt Clare, and Victor P. Musk.

HISTORY OF MUSIC

In the early days of the church, there was no musical instrument for use in the services. Timothy Fuller, grandfather of Mrs. Edith Fuller, Lincoln, played the bass viol and Fred Edwards, father of George Edwards and Mrs. Herbert Pinkham played the cornet. A pitch-pipe was used by the choir leader.

After acquiring an organ, the church had as early organists Margaret Huntress Coburn, Grace Jewell Webber, and Mable Piper. Early choir members were Mr. and Mrs. Harrison Piper, Ida Piper Buzzell, John Milton Jewell, Mary Ayer, Emma Plaisted, and May Goodwin. Mrs. Harley Shattuck organized the first young people's choir. At present a young people's choir of 20 voices is directed by Mrs. Ruth McNamara.

1939

Lewiston Church To Be Razed

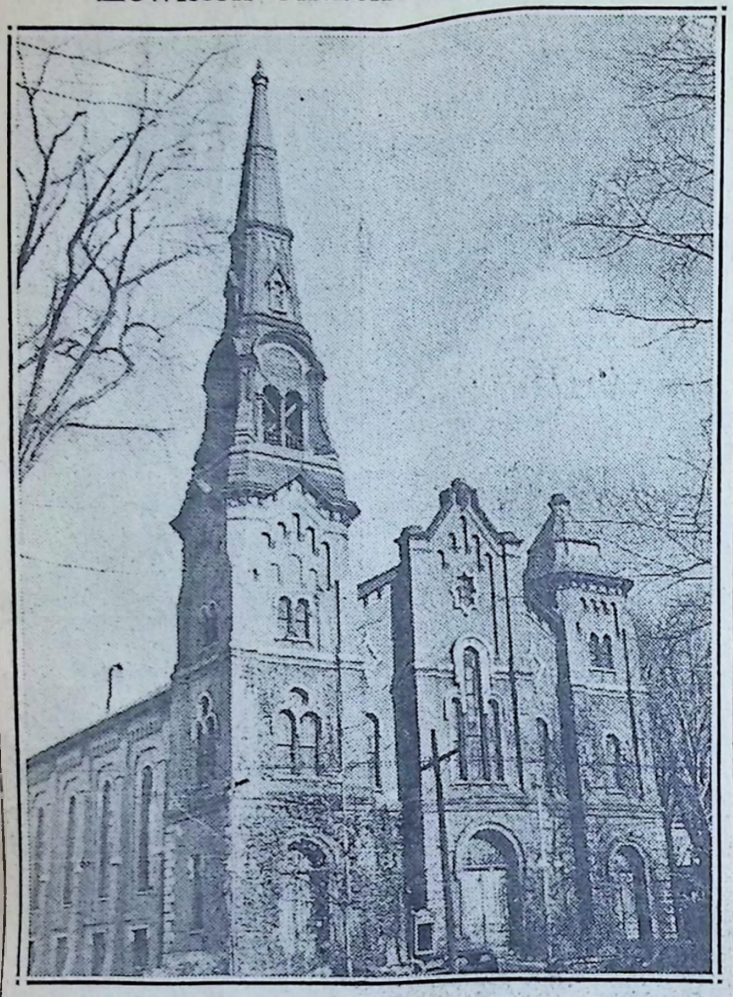


Photo by Al Landry.

Negotiations for the sale of the Pine Street Congregational Church at Lewiston are reported as likely to be concluded sometime this week. The brick edifice will be razed to make way for a filling station.

The Pine Street church, once the most imposing of Lewiston's many churches, was erected in 1866-67 at a cost of more than $70,000, exclusive of the land. Of brick with granite beltings and trimmings, the interior is finished in oiled black walnut and chestnut, with frescoed ceilings. The basement is fitted up as a lecture room with parlors and a library.

New Sanford Church

October 15, 1939

Sanford, Oct. 14—On Sunday, Oct. 22, the Full Gospel Church will hold its first service in the new church building. Less than four years ago the church was organized here in a little four-room cottage. The new church which is 42 feet wide and 60 feet long, will have a seating capacity of 400 in the auditorium.

The Rev. Robert Wallace a native of New York City, who came here from Attleboro, Mass., to organize this church, is largely responsible for the new church building. He donned overalls and worked with the members of the church during its entire construction. He began with pick and shovel in the excavation of the lot and is now busily engaged in laying the birch flooring of the auditorium.

It was on Dec. 16, 1935, that the church was organized here, and within a short time it became necessary to enlarge the four-room cottage to a chapel which seats approximately 125 persons and which is filled to capacity at the regular church services. Four classrooms were added at the rear of the chapel for the Sunday school work, which has grown under the supervision of Mrs. Rufina Nason until the enrollment is about 150 children and adults.

Not only has the Rev. Mr. Wallace been active in manual labor in the church building, but he also rearranged the original architectural plans to fit the needs of the church. Special attention has been paid to Sunday schol work. There is a superintendent's room on the main floor in which there is a bell system connected with each of the seven classrooms. The church balcony will seat 75 persons and will be used for the men's class. At the rear of the church auditorium is a large classroom which may be opened into the church auditorium with folding doors if added space is necessary at special services.

In the basement there is a large vestry in which mid-week services will be held. This has a seating capacity of about 300 persons. Special rooms are provided for the beginners' and primary departments. The church will be heated by steam and an air conditioning plant has been installed. The church has indirect lighting system in the auditorium and vestry. In the front of the building are stained glass windows, while along the sides the windows are of the new sun glass.

The walls are in pastel colors. There is a wainscoting of walnut. A new seating arrangement will be installed to use all available space, instead of the old fashioned church pews. Dedication of the building will take place the latter part of November when the seats are expected to be installed.

The present chapel will be used for young people's work and as a parish hall. Porter A. Hobbs, treasurer of the church, has handled all business pertaining to the erection of the new church and has done the purchasing.

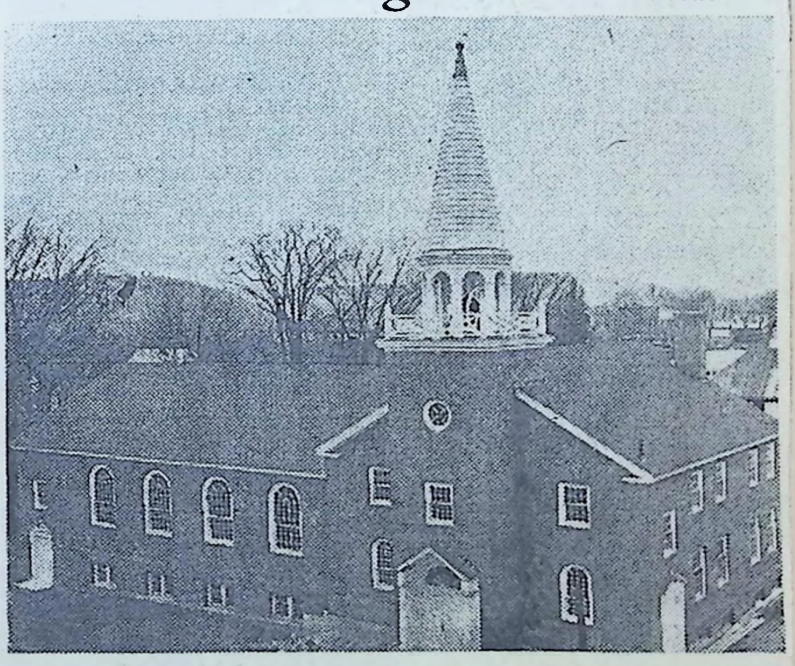
The church, which is affiliated with Assemblies of God of Springfield, Mo., has a membership of 60 and an average attendance of 125. The church is sending two missionaries to the Belgian Congo in Africa on Oct. 28. They are the Rev. Ernest P. Lindholm, formerly of California, and wife, who is a sister of the Rev. Mr. Wallace.

Mr. Wallace, his wife and family occupied a parsonage of three rooms when they first came to Sanford. Today the parsonage has been remodeled to an eight-room modern home. A year ago Mr. Wallace started another church at Berwick with five persons. As the work prospered they were given a building at the corner of Berwick and Allen Streets, which has been converted into a chapel. The average attendance is 30. On Nov. 15 a new pastor will be installed at this church.

New Milo Church Wing Dedicated

Recently dedicated at Milo was the new wing to the Nazarene church, the Rev. J. A. Crites, pastor. The wing is on the right hand side.

New Farmington Church



The new Farmington First Baptist church, built at a cost of $42,000, to replace the structure destroyed by fire March 20, 1938, was formally dedicated at a banquet Wednesday evening when the Rev. Alexander Henderson of Medford, Mass., brother of the pastor, the Rev. Albert G. Henderson, was the principal speaker. The dedication week program will be completed with the services Sunday. In the morning the pastor will give a brief communion meditation on the theme, "A Great Expectation," and will extend the right hand of fellowship to the first members uniting with the church in its new building, and at the evening service he will repeat by request a sermon on "Building a New Church."

Local Church Has Living Ties Across Three Quarter Century

Though three-quarters of a century has passed since the present church building of the First Universalist Church in Congress Square was dedicated on Feb. 15, 1865, living ties still unite the church society with the days when it worshipped in the old edifice on the corner of Pearl and Congress Streets whence they removed little more than a year before it was burned in the Great Fire of 1866.

Representatives of a number of families included in its congregation then, among them such well-known names as Coolidge and Fobes are still the church's active supporters. One member, Mrs. Philip F. Turner, daughter of the late John N. Lord, one of the group active in making the change so long ago, attended as a child the services in the old Pearl Street sanctuary.

With her parents she came to the Congress Square Church when it was dedicated and after 75 years of constant connection, it is anticipated that she will be present at the anniversary observances.

The First Universalist Society has an interesting historical background since it was organized in 1821 in the old town house 11 years before Portland was a city, and many events are set down in a manuscript compiled by Mr. Turner, long an officer of the church, from its records.

Maine had held statehood but a year when the first building was erected at a cost of $6,000. The church had to meet denominational prejudice current in that era of doctrinal controversy; it encountered hardships in time of business depression, yet for over 40 years it continued to hold its own. Then under a popular pastor of the day noted for his powers of oratory, the Rev. Edwin C. Bolles, later on the Tufts College faculty, the society felt that the time had come to expand and to seek a new site farther uptown following the direction of the City's growth.

This was done the more readily since a group of wealthy parishioners resolved to go ahead with the work of constructing the new building and assumed financial responsibility. These comprised Edward Hamblen, Willard W. Harris, Charles Fobes, David Thompson and Edmund Phinney, subsequently the building committee, and with them, Israel Washburn, Jr., governor of Maine in 1861, Joseph W. Dyer, Thomas W. O'Brion, Leonard Billings, Willard H. Woodbury, Isaac Jackson, Rufus Stanley, Elijah Adams 2nd, Dr. Gardner Ludwig, John Barbour, Joseph Hale, Franklin Crawford, C. H. Stuart & Co., John T. Gilman, Alfred Woodman and George Trefethen. The architect they chose was George M. Harding, whose office is mentioned by old directories as on Middle Street.

W. H. and F. E. Stewart took the contract for the building according to an item in the Portland Transcript and the work went forward. There was a tacit understanding that when the new structure was ready for occupancy, the church would purchase it at cost from the sponsoring group referred to in the records as "the proprietors" although the only tangible sum to back the venture was the $8,500, obtained by the sale of their wooden building on Congress and Pearl to part of the congregation who remained under the name of the Pearl Street Universalist Society until the Great Fire swept the district.

The Rev. Edwin C. Bolles

Meanwhile the stately new brick edifice on High Street advanced to completion. Its auditorium, the largest among the Protestant churches of Maine, was adorned with murals by a Boston artist, Charles J. Schumacher with "The Transfiguration" as the great central scene above the altar. The organ, installed shortly after the dedication, was esteemed then the finest in New England.

Viewed from outside, the church would have appeared strange to a modern Portland resident, for the left-hand tower then rose as a lofty steeple, and the churchyard had the decorous protection of a fence.

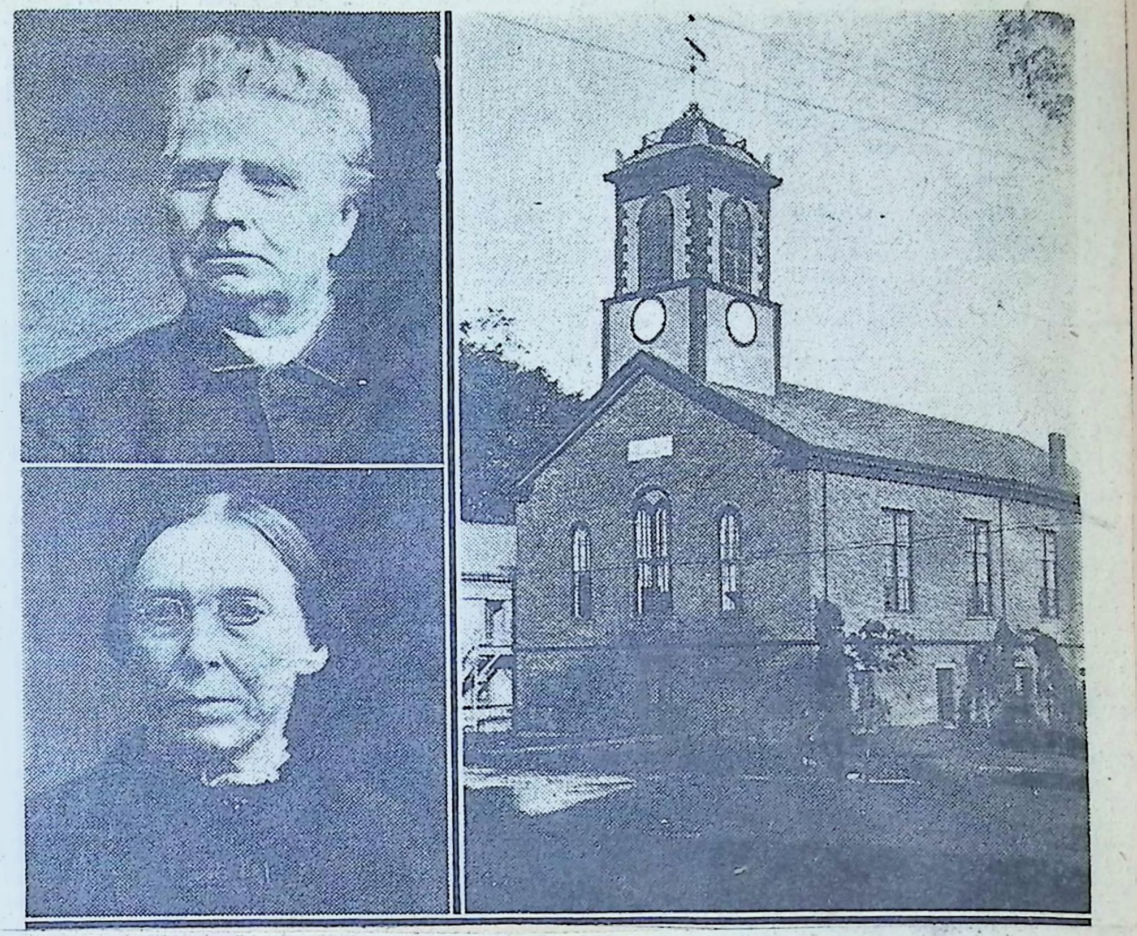
The approximate cost of the whole, including interior furnishings, was $70,000. At a meeting held on Jan. 30, 1865 it was voted to accept the act of incorporation passed by the Legislature and approved by Gov. Samuel Cony. On Feb. 6, Mr. Woodman, Mr. Fobes, and Mr. Adams were chosen a committee to furnish the new vestry in a manner suitable for the use of the Sunday School, and on Feb. 13, at the last business meeting held in the old church the reports of this committee and the committee on dedication composed of Ex-Gov. Washburn, Mr. Fobes, C. P. Kimball, Mr. Gilman, Mr. Hamblen, and Mr. Harding the architect, were heard and accepted.

On Wednesday afternoon, Feb. 15, just two days later, the church was solemnly dedicated in the presence of a deeply interested assemblage and some of the most distinguished clergy of the State.

The order of exercises as preserved in the church records is as follows: Selections of Psalms read and chanted alternately by the Rev. G. Bailey of Gardiner and the choir: introductory prayer by the Rev. James T. Hewes of Park Street Church; reading of the Scriptures by the Rev. George W. Quimby of Augusta; an original hymn written by Mrs. Ellen M. Barstow of the congregation and read by the Rev. S. H. McCollester president of the old Westbrook Seminary; dedicatory prayer by the Rev. J. C. Snow of Auburn: original hymn written by the Rev. H. C. Leonard of Waterville, read by the Rev. Mr. Rodeman of the Swedenborgian Church; sermon by the pastor, the Rev. Edwin C. Bolles on the text from the second verse of the 138th Psalm: "I will worship toward Thy holy temple and praise Thy name for Thy loving kindness and Thy truth"; concluding prayer by the Rev. Mr. Leonard; an anthem by the choir, and the benediction by the pastor.

Faith figured largely in the erection of the Congress Square Church, but it was a faith so well accompanied by works that by 1878, only $10,000 of indebtedness remained, and this sum was shortly paid off under the leadership of the Rev. William E. Gibbs, Mr. Bolles's successor, whose pastorate continued from 1869 to 1881. Long ministries have been the rule since, and four men bridge the gap to the present: the Rev. Henry Blanchard 1882-1903; the Rev. James F. Albion 1904-1924, the Rev. James W Vallentyne, 1924-1934; and the Rev. Benjamin B. Hersey who took up his duties as pastor in 1935.

Searsport Church to Have Centennial



The Searsport Methodist church will celebrate its 100th anniversary with a two-day program, opening today. The photos at upper left show the Rev. George Pratt, one of the early pastors of the church, and Mrs. Pratt. At upper right is a view of the church as it appeared in 1864, when the second story was added to the structure.

Searsport Methodist Church To Open Two-Day Celebration Of 100th Anniversary Today

Dr. Horace B. Haskell, Son of Former Pastor, to Give Re-dedicatory Address Sunday; Brief History of Old Penobscot Bay Church

(Special to The Bangor Daily News)

SEARSPORT, March 22—Elaborate plans for the centennial observance of the Searsport Methodist church are being completed. The centennial program planned for Saturday and Sunday, March 23 and 24, will be of interest to the Methodist parishioners throughout eastern Maine.

Special speakers will be heard and a musical program and centennial banquet will be features of the observance.

Earle D. Achorn of Rockport, supply pastor of the Searsport church, is in charge of the anniversary program. He is being assisted by members of his parish.

The re-dedicatory address will be given by Dr. Horace B. Haskell, a retired minister, educator, extensive traveler and lecturer, and at one time superintendent of Methodist churches in the Augusta district. Dr. Haskell is a son of the late Rev. Conforth L. Haskell, who was pastor of the Searsport Methodist church from 1885 to 1887.

The Rev. A. A. Callaghan of Augusta, the present superintendent of Methodist churches in this district, will give the centennial address.

CENTENARY PROGRAM

Following is the program to be presented:

Saturday, March 23, reception, 3 p. m.; centennial banquet, 6:30 p. m., Charles Greene, toastmaster; general sing; historical sketch of church, by Mrs. Maude Colcord and Mrs. Laura M. Perry; music, talks by visiting pastors; music.

Sunday, March 24, Centennial Rededicatory service, beginning at 10:30 a. m.

Music by combined senior and junior choirs; responsive reading; prayer; address, Dr. Horace B. Haskell; music; presentation of new hymnals, Mrs. Laura M. Perry; reception to new members; communion service; benediction.

General Centennial service, 2:30 p. m.; hymn, written by Rev. Norman La Marsh, a former pastor of the Searsport church; responsive reading; prayer; vocal solo, Mrs. Violet Meyers Byther of Brewer, a former resident of Searsport; address, the Rev. A. A. Callaghan; music by junior choir, Mrs. Cecil J. Card, leader; memorial service, Rev. N. F. Atwood of Rockport, a former Searsport pastor.

Evening inspirational service at 7:30 o'clock; presentation of the cantata, "The Conquering King", by the combined choirs of the Rockport and Searsport Methodist churches, Mrs. Annie [illegible]

Committees who are working with Mr. Achorn include: program, Mrs. Roscoe N. Porter, Mrs. Laura M. Perry, Florian E. Curtis, Mrs. Cecil J. Card, R. N. Porter, Mrs. Perley C. Andrews; housing committee, Miss Gladys Moody, Mrs. Victor N. Greene, Mrs. Fred E. Young, and Postmaster Grace L. Harriman; banquet, Mrs. Fred E. Young, Mrs. Charles Clark, Mrs. Horace C. Porter, Mrs. George Campbell; publicity, Mrs. C. Sumner Small, Miss Ethel Anderson, Mrs. Perley C. Andrews and Mrs. Florian E. Curtis.

HISTORY

The history of Methodism in this region began in 1814 when a class of 12 members organized at West Prospect, now Searsport. Preachers used to travel on horseback to different groups in this circuit, holding services in private homes, receiving new members now and then. The first regular service to be held in a public gathering place was in 1830, by the Rev. T. N. Greeley and the Rev. John Smart.

The cornerstone of the Methodist chapel, a one-story building which is now the church vestry, was laid in 1840. The building, completed in 1842, was of red brick. The only entrance was at the rear of the structure, and for this reason it was often called the "eel pot". At this time the Rev. Parker Jaques was the pastor, and among the charter members were Jeremiah Merithew, 1st, Libbeus and Betsey Curtis and Josiah Colson.

In the early 1860's a group of five men decided to build a parsonage on the grounds in the rear of the church, facing the Elm street side. They gave their time and money for this building and presented it to the church. These men were Capt. William McGilvery, Capt. Jeremiah Merithew, Capt. Libbeus Curtis, Capt. Samuel Curtis, and Capt. Daniel Goodell.

The town of Searsport was incorporated Feb. 13, 1845. The first town meeting was held in the Methodist chapel.

About 1864 it was desired to enlarge the original building and in the pastorate of the Rev. George S. Pratt this was done and a second story was added, on an expansive scale, and when finished was regarded as an elegant structure. A pipe organ was installed in the street end of the building, and Miss Georgia Pratt, daughter of the Rev. and Mrs. Pratt, was the first organist. Straight-backed wooden pews, painted white with cushion seats, were used, and when the hymns were sung, members of the congregation would stand, turning their backs on the pulpit and minister, facing the choir and organ.

It was during the pastorate of the Rev. Norman La Marsh, who spent five years here, that the fiftieth anniversary of the church was celebrated, at which time the church was a large and flourishing group, including families of such well known people as Sargent, Pendleton, Trundy, Colcord, Dow, Mitchell, Sawyer, Curtis, Carver, Larrabee, Meyers, Nichols, Goodell, McGilvery, Stevens, Waterhouse, Dutch, and many others. Searsport at that time was among the outstanding shipbuilding ports of Maine, and produced more deep-water master mariners at one time than any other place its size.

The Rev. Mr. LaMarsh, now 88, lives in Richmond, Mich.

Under the pastorate of the Rev. Harry Hill in 1910 quite extensive repairs were made. The pews were taken out and the present ones were put in. The seven memorial windows were installed, replacing plain glass ones. The organ was installed in the front of the church, a steel ceiling was put in, the auditorium was newly decorated under the direction of Baron Von Riegers, and a new carpet laid. Several years ago an electrically operated organ blower was installed.

VETERAN CHORISTER

In November, 1889, Albert N. Kane joined the Methodist choir, at the time the Rev. Mr. LaMarsh was the pastor and the late Hannah Colcord was the organist. Mr. Kane, who is 80 years old, still sings in the choir and rarely misses attending Sunday morning services. Mrs. R. N. Porter, the present organist, has held that position 25 years, and Mr. Porter, who has been active in church work for many years, has been superintendent of the Sunday school 28 years.

Following is a list of pastors of the Searsport Methodist church from 1840 to 1940: Parker Jacques, N. R. Hopkins, Annie Prince, Thomas P. Tupper, S. H. Beale, George S. Pratt, Albert Church, James W. Day, Loren L. Hanscom, William Jewell, Thomas P. Tupper, J. Frank Haley, F. H. Osgood, Conforth C. Haskell, Norman La-Marsh, James L. Richardson, Oliver H. Fernald, Harrie W. Norton, George H. Hamilton, C. W. Wallace, Harry Hill, J. Albert Corey, James Weed, Oscar Barnard, James Ainsley, Lee Roy Novell, N. F. Atwood, J. B. Coy, J. N. Palmer, S. H. Webb, Zebedee. Andrews, James A. Barr and Earle D. Achorn.

March 24, 1940

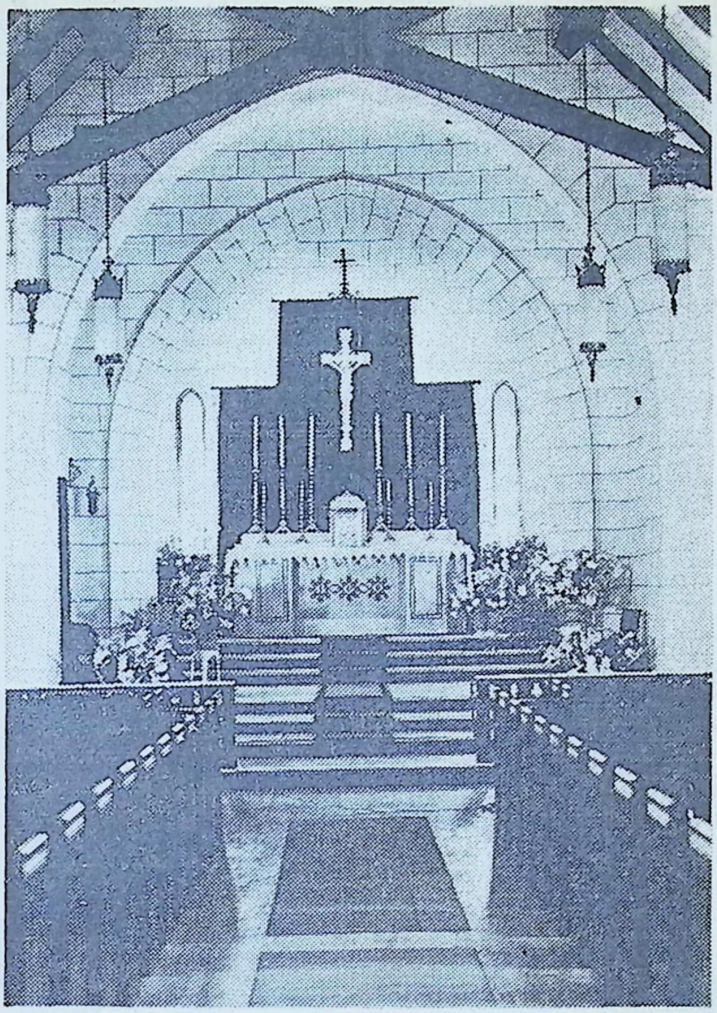
Buxton Church Is Rededicated

Rededication services were held recently at the First Congregational Church at Buxton Lower Corner. The West Buxton Church choir furnished the music. Mrs. Charles Lombard was organist and Mrs. Howard B. Greene, soloist.

The church has been redecorated and painted and all necessary repairs made. The committee in charge of redecorating included Mrs. Algernon S. Dyer, Mrs. Lucy M. Trask, and Mrs. J. W. Meserve. The committee in charge of the service included the Rev. Lewis M. Tillson, pastor of the church, Mrs. E. W. Bodge, Howard B. Greene, Mr. and Mrs. Floyd Hannaford, and Mrs. Ethel Atkinson.

The church which is about 118 years old was formerly known as the Church of Christ in Buxton, Maine, at Old Corner, now known as Buxton lower corner. In 1916 the first performance of "The Old Peabody Pew" was presented at the church under the direction of its author Kate Douglas Wiggin and has been presented every year since by the Dorcas Society of the church.

New Ellsworth Church



The above is a view of the interior of the new St. Joseph's Catholic church on High street, Ellsworth. The new brick church is styled in the manner of 14th Century religious structures.

First Mass at New Ellsworth Church Sunday

Bishop McCarthy Officiates; New Structure Very Imposing

(Special to The Bangor Daily News)

ELLSWORTH, April 23—The Right Reverend Bishop Joseph E. McCarthy, assisted by the pastor, Rev. A. V. Anciaux, officiated Sunday at the first Mass in the new St. Joseph's church on High street. The new brick church, of 14th century English architecture, was built by Patrick Beresford of Boston who, together with Rev. James Burke of Portland, was here for the occasion.

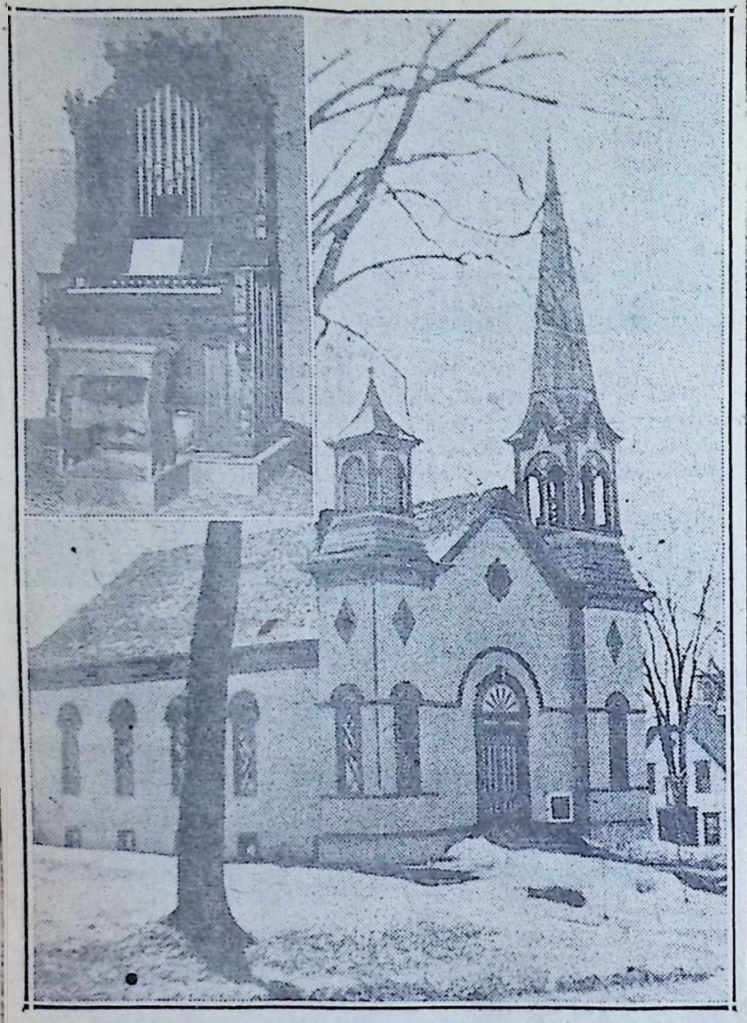
The interior of the church is finished in wood with walnut stain, as are the pews with a seating capacity of 300. The walls are of gray to resemble stone.

In the transept on the right is a shrine of St. Theresa and one of the Holy Mother. Near the front is a statue of St. Francis Xavier, a gift to the church of Dr. Corr of Boston and Sullivan. At the left of the transept is a shrine of the Sacred Heart of Jesus and a statue of St. Joseph.

Within the sanctuary, the altar is of oak, beautifully hand carved. The tabernacle is of cedar and gold and above this against a background of crimson velvet is a gold and ivory crucifix of exquisite workmanship. For the first service the church was beautifully decorated with many baskets of lilies, gladioli, carnations and iris; the gifts of Dr. and Mrs. P. S. Skinner of Bangor, Neal A. Raymond and members of the parish. Before the shrines were bouquets of American Beauty roses given by Dr. and Mrs. F. P. Laffin. The flowers, together with a quantity of ferns, lent for the occasion, were arranged by Neal A. Raymond.

The large colonial house at the corner of Main and High streets which has been owned by the diocese for a number of years, has been renovated throughout and is now occupied by Rev. Adolph Anciaux as a rectory.

Harrison Church And Old Organ



Old time organ still in use at Calvary Community Church at Harrison.

Old Church Organ Moved From Place It Occupied 70 Years

By Stella L. Cole

Harrison, May 11—"Oh, I like the organ a lot better here, don't you?"

"Well, yes, I guess so. Still after seeing it up there in the back of the church all these years one gets used to seeing it there, and it seems unnatural to see it in any other place."

"I know it. But it's much better for the singers to look the audience in the face rather than at their backs: somehow it is more inspiring! Better for the audience too to look the singers straight in the face this way than to twist around in their seats as you often see them doing."

"Yes, that's true. So everything considered I guess this is the best place for the organ. But why didn't someone think of it before?"

When the Free Will Baptist Church of Harrison was built in 1871-2 the pretty little reed organ was installed on a small balcony at the rear of the church, and here it sat throughout the years quite in keeping with the old fashioned and stately atmosphere of the place which it was felt should be preserved.

But in the Spring of 1940, some seventy years after the organ was placed there, the musicians of the church after duly considering the matter, decided that as an experiment the organ would be placed in the front of the church at the right of the pulpit, and if it proved to be more satisfactory would be left there permanently.

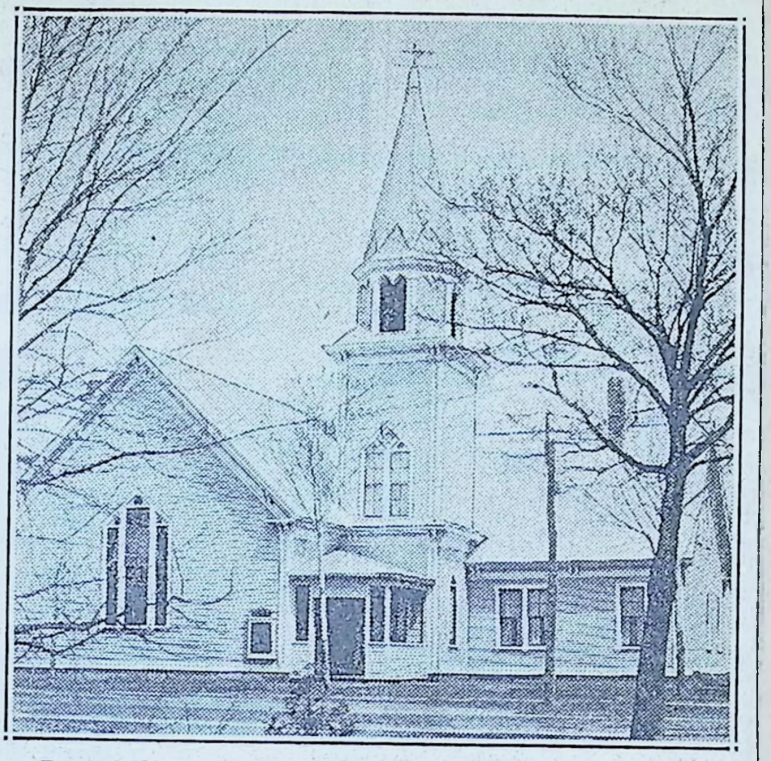
The organ which somewhere in the years had ornamental pipes added, was moved from its station in the balcony to its present position entirely by man power, a group of male members of the church accomplishing it in about an hour.

In 1922, the church became federated with the Harrison Congregational Church and for about five years thereafter services were held in the two churches alternately. In 1927 it was organized as a community church under the name of "Calvary Community Church" the Congregational Society forthwith dissolving and after which their church building was purchased by the Harrison Finnish Association. The Baptist Society has kept a continuous affiliation with the State Baptist Conference.

The church has at present two choirs, the Young People's Choir and the Junior Choir, with Mrs. Helen Denison and Mrs. Barbara Sampson as directors. It also has an excellent ladies' trio, of which Mrs. Alice Denison, Mrs. Frances Pitts, and Mrs. Barbara Sampson are members. Mrs. Margaret Denison is the present organist, a position she has held twelve successive years.

—May 19, 1940

Madison Baptist Church To Observe 100th Anniversary



Present church structure erected in 1885 where anniversary program will be held this week.

Special Despatch to Sunday Telegram

Madison, May 18—Starting today and continuing through Friday members of the Madison Baptist Church will observe the 100th anniversary of the church.

The present Baptist Church was erected in 1885, after the Union Meeting house in Anson had been abandoned. The history of the Baptists in Madison, however, actually began previous to that year.

On Dec. 12, 1840, a Madison group met with a committee from the Anson Quarterly Conference and approved organization of a church to be known as the Second Free Will Baptist Church of Madison, the initial Free Will Baptist society being one at Blackwell Hill, which later became extinct.

The earliest written record now available has to do with a prior meeting of Madison Baptists. The record reads:

"A number of the professed followers of Christ of this place after meeting a number of times and enjoying great blessings to their souls, thought it their duty to unite themselves to some church, after examining the articles of faith, found they belonged to the Free Will Baptists.

"Therefore, we, Hosea Washburn, and a number of others, made application to the Quarterly meeting of Anson to raise a committee to take it into consideration and assist in organizing, if they think proper, a Free Will Baptist Church at this place."

For the first time following organization of the church a conference meeting was held, on December 27, 1840. The first recorded baptism also is of that date.

Three persons were baptized, "Cyrus Piper, and wife, and Betsey Piper, about 12 or 13 years of age." On January 10 of 1840 "Elder Washburn preached and administered the Lord's Supper for the first time and we enjoyed a good season to our souls."

Early meetings of the church were held in a house located near the site of the present Great Northern mill log pile, later meetings being held at the Moody Ward house on Water Street.

In 1858 a Union Meeting society including various denominations of the community was organized and meetings were held on the river road in Anson.

In 1868 a warrant was issued for a meeting of "pew holders" to organize a Meeting House corporation and subsequent records, for a period of time, read "The Madison Bridge Union Church of Madison."

The Union Meeting House society included Methodists, Universalists and Free Will and Repository Baptists. Methodists withdrew from the organization in 1883, to build a church on the Madison side of the river.

A new Union church was erected on Maple Street in Madison in 1885. Improvements were made to the church building down through the years, the edifice gradually becoming larger.

On October 24, 1936, during the pastorate of Rev. Robie M. Brown, the church building was partially destroyed by fire of undetermined origin and furnishings of the church were ruined.

A building committee was chosen for the new church, including Harris Booth, Wallace Stevens, Chester Beals, Fred Morris and Edward Maxim.

Maxim was the builder of the original church, constructed in 1885. Then, Rev. F. E. Freese, William Blackwell, L. F. Edwards, Isaac Sawyer and Maxim made up the building committee, the contract for construction being awarded to Maxim.

Many articles of the original church remain in the new edifice. Some have been retouched.

Services in the church were resumed in February of 1937 and regular activities have continued since that time.

The membership of the church on Jan. 1, 1940, was 317. Rev. H. Clay Mitchell, present pastor, began his pastorate in 1938, filling the vacancy caused by the resignation of Rev. Robie M. Brown.

Baptists Observe 75th Anniversary At Bridgewater

Three Day Program Opened on Tuesday May 28th

(Special to The Bangor Daily News)

BRIDGEWATER, June 3—The 75th anniversary of the founding of the Baptist organization in Bridgewater continued over a period of three days, beginning Tuesday evening, May 28th with a fellowship supper. Supt. of Schools Lloyd H. Robinson was guest speaker, his subject being "Youth and Religion." This was followed by an address by Harvey A. Tompkins "Our Backward Look," giving some interesting facts on church history beginning with the colonial churches and later the churches of the south, also including a complete history of the Bridgewater church.

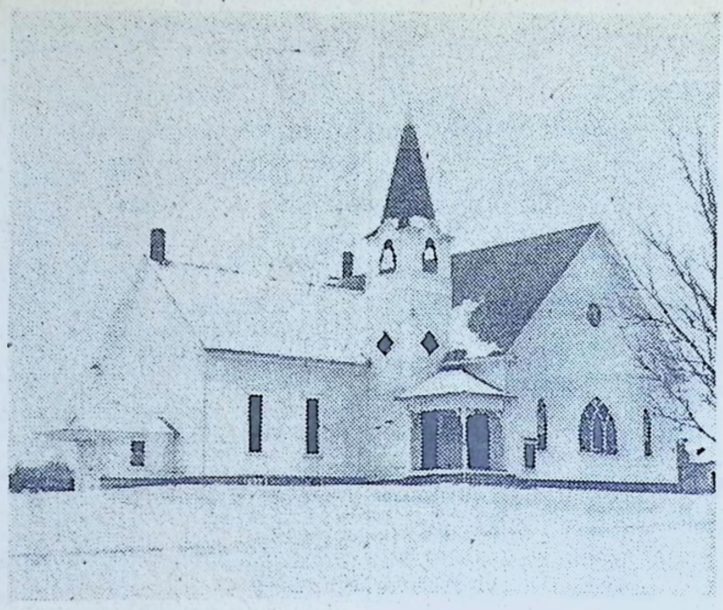
Special music for the evening was furnished by a male quartet from the Baptist church of Presque Isle. At this meeting, very helpful messages were read, which were received from Rev. Frances Grant, pastor from July 28, 1930 to June 30, 1932; from Rev. Roy A. Clark, pastor from Feb. 1, 1927 to March 30, 1930; from Rev. Herman A. Clark, pastor from Oct. 1, 1920 to Oct. 7, 1922 and from Miss Abbie Sanderson, whose father, Rev. Elisha Sanderson was pastor from March 1, 1915 to June 9, 1918.

Wednesday evening, May 29th was "Forward Look" night. Special music was furnished by a male quartet from the Mars Hill Baptist church. The guest speaker for the evening was Rev. J. A. Belyea of the Easton Baptist church whose subject was "The Forward Look and the Future Task."

Thursday evening, May 30th was rededication night. Special music was rendered by a double quartet from Florenceville, N. B., and rededication sermon was given by the executive secretary and director of promotion Rev. John S. Pendleton of the Baptist convention of Maine. This was followed by a pageant "The Lost Church," presented by the Bridgewater church, under the leadership of Pastor Durost.

The First Baptist church in Bridgewater was organized in 1865 by Rev. W. E. Pennington, in the Bunker Hill schoolhouse. In 1877 Joseph C. Smith, Sr., gave a piece of land on the corner of Snow road and Main road for a church and graveyard. Not only did he give the land but he solicited a large share of the money with which to build the church. This church stood where the Smith cemetery now is. This church was dedicated by Rev. John Perry on August 9, 1877.

Anniversary at Bridgewater Church



The 75th anniversary of the founding of the Baptist organization in Bridgewater was held at the Bridgewater Baptist church for three days, starting May 28.

In the spring of 1893 the church was moved to the present site in Bridgewater center at a cost of $1,000, five hundred going to John Hughes for moving and five hundred for repairs. In 1899 the church was again repaired and painted, improvements made, including the building of a belfry and purchasing of a bell at a cost of $400, Rev. Z. M. Miller being pastor.

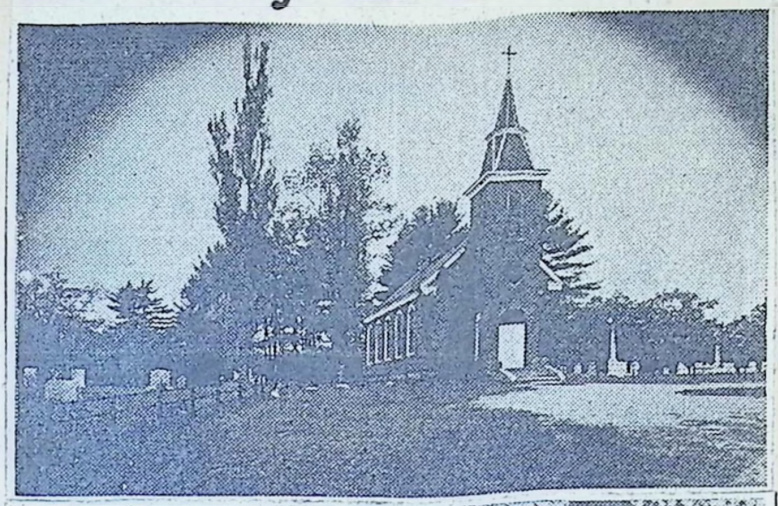
By 1909 the old church would not accommodate the congregation so a new church was built at a cost of $6000 using the old church for a vestry. Rev. E. W. Churchill was pastor at that time and worked tirelessly for this new church. It was dedicated on Jan. 30, 1910. On April 25, 1904, George T. Freeman, by will gave the piece of land on which the church now stands.

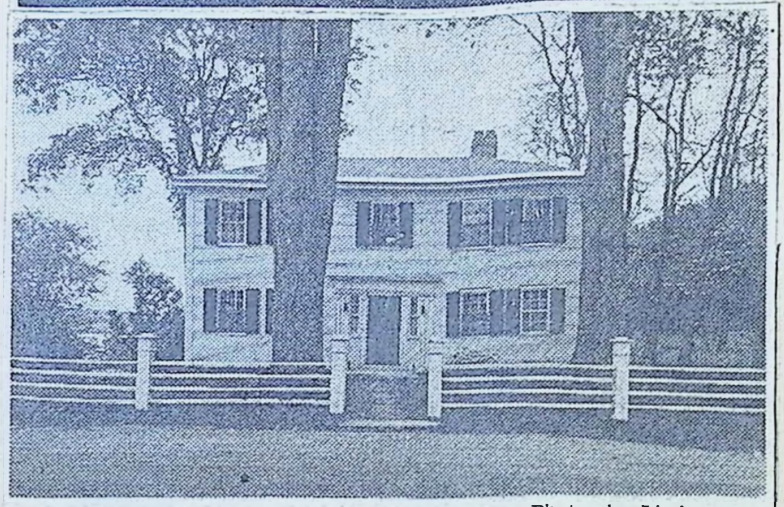
On Jan. 23, 1903, when C. C. Campbell was church clerk, his store situated between the church and the dwelling where Judson Cullins now lives, was destroyed by fire and also all church records except one church book which was in the safe.

A list of preachers (earliest part not complete) is as follows:

Rev. W. E. Pennington, 1865.
Rev. John Perry, 1877.
Rev. J. W. Noble, 1888.
Rev. Elijah Gray.
Rev. William P. Kinney, April 14, 1895-August 9, 1895, supply 12 weeks.
Rev. J. N. Leavitt, Aug. 16, 1895-Feb. 16, 1896, supply 6 months.
Rev. C. W. Purrington, April 1, 1896.
Rev. Mrs. L. Sprague, Aug. 1, 1896-March 1, 1899, 2½ years.
Rev. Mr. Morris, May 1, 1899-Oct. 1, 1899, supply 6 months.
Rev. Z. M. Miller, Oct. 8, 1899-fall 1902, 2 years.
Rev. G. W. Salley, Feb. 3, 1903-April 7, 1906, 2¼ years.
Rev. W. L. Phillips, June 3, 1906-June 3, 1907, 1 year.
Rev. Ben Beatty, June 15, 1907-March 15, 1908, 9 months.
Rev. Ben Bubar, May 1908-Oct. 1908, supply 6 months.
Rev. E. W. Churchill, Nov. 8, 1908-June 1, 1912, 3 2-3 years.
Rev. Joseph Cahill, Oct. 6, 1912-May, 1914, 1½ years.
Rev. Elisha Sanderson, March 1, 1915-June 9, 1918, 3¼ years.
Rev. W. B. Crowell, June 23, 1918-Oct. 1, 1920, 2¼ years.
Rev. H. A. Clark, Oct. 1, 1920-Oct. 7, 1922, 2 years.
Rev. R. A. Burrows, June 16, 1923-July 1, 1925, 2 years.
Harold Fletcher, June 12, 1926-Sept. 12, 1926, supply 3 months.
Rev. Roy A. Clark, Feb. 1, 1927-March 30, 1930, 3 years.
Rev. Frances Grant, July 28, 1930-June 30, 1932, 2 years.
Rev. Morley Durost, Nov. 3, 1932 to date.

Paul Revere Bell Still Calls To Prayer In Belfry Of Damariscotta Mills Church





Photos by Lindsay

Top left: St. Patrick's Church at Damariscotta Mills said to be the oldest Catholic Church in New England. At right: The rectory of the church, the Madigan house, a beautiful Colonial structure built in 1820, the same year Maine became a State.

By Amy Albee Erskine

Among the historic homes and churches which the public will be privileged to visit on Open House Day in Newcastle and Damariscotta on July 31, is the oldest Catholic Church in New England, St. Patrick's Church at Damariscotta Mills.

Founded In Wilderness

St. Patricks is a beautiful little sanctuary, shaded by old English poplars and surrounded by the quiet church yard, where the early pioneers who founded this church in the wilderness, rest under the shadow of its sacred walls. Many old stones mark the graves of those early pioneers, but the oldest one is the slate slab over the grave of John Jackson, son of Andrew Jackson, who died in 1797.

The church is very small, only 80 feet long and 30 feet wide, and is built of brick brought across the Atlantic and the walls are one and a half feet thick. Although nearly a century and a half old the little church looks very modern. Stained glass windows have replaced the tiny panes of long ago, and the square belfrey has been changed into a graceful spire; but the Paul Revere bell still calls to prayer as it has been doing so many years. The old bell bears the name of the maker and also that of the donor, Matthew Cottrill.

The door from the vestibule into the church is of massive thickness and swings on handwrought hinges which reach nearly across the door and are jointed in the middle. The interesting old lock is eighteen inches long and its huge key might have been the key to the Bastile.

St. Patricks Church was founded by James Kavanagh and Matthew Cottrill who came to America from Ireland and settled in Damariscotta in 1790. When they first came here, being loyal Catholics, they sought and were granted the privilege of gathering the few scattered families in the vicinity for worship in Mr. Kavanagh's home, and services were held in his first home which is still standing on a bluff overlooking the beautiful Damariscotta Lake and Bay. However, a small wooden building was later erected near Mr. Kavanagh's home and named St. Mary's Chapel, which was the only Catholic home of worship until St. Patricks was dedicated on July 17, 1808.

Prosperous Men

Mr. Kavanagh and Mr. Cottrill had been very prosperous in lumber business and they gave the most of the money for building the Church and the land on which it stands and also enough, three acres in all, for a cemetery and a Priest's house. The Priest's house has never been built as until recent years, there was no resident Priest, but now the Rectory is the Madigan house, a beautiful colonial home, built in 1820, the same year that Maine became a State. It was presented to the Church by the Madigan family. Beside the beauty of its exterior there is much of the original woodwork in the house, and at least one room has the original wall paper.

The small red brick church with its heavenward pointing spire against its forest background, and surrounded by its sacred dead is an impressive picture, but when one steps inside its door the scene is not only impressive, but beautiful and the atmosphere one of friendliness which was the outstanding characteristic of the beloved Father Cheverus under whose direction it was built. The rude benches on which the early worshipers sat, the men on one side of the church and the women on the other, have given way to comfortable pews, but the old altar, and its fourteen unique brass candlesticks are still in use.

The original stations of the cross are at the top of the stained glass windows but with only ten windows, and fourteen stations, two are placed in the choir and two on the arch supporting it.

Old Painting

St. Patricks Church is rich in rare old paintings much of whose history is unknown. The "Descent from the Cross" over the Altar is attributed to Murrillo, and was presented to Father Cheverus' Mother in Paris by a woman of wealth, to give to him for his little church in America. It was brought here by Father Cheverus when returning from a visit to his old home.

Three other priceless paintings are believed to have been stolen from a convent in Mexico and brought to Wiscasset by a sea captain, but were secured for the Church by Miss Winnifred Kavanagh, daughter of one of the founders.

The largest of the three hangs over the landing on the stairs to the choir loft. It is a painting of St. Peter Nolasco, who robed in white is kneeling at the feet of the Virgin holding a lily in his hand. The Virgin, wearing a blue mantle, leans toward him, her hand upon his shoulder. The Spanish inscription would indicate that the picture was painted in Spain or Mexico. Translated it reads: "Peter Nolasco Sardo who worked many miracles and was a favorite child of Christ and his blessed mother, and the sanctity of whose life God has blessed by granting him many favors." The painting is probably more than three hundred years old.

Built By Exile

St. Patricks has been styled built by an exile, and it is true that Father Cheverus did flee from Paris to England in disguise, because he had refused to take the oath of the Revolutionists, and later came to America, where he became Bishop of Boston and was beloved by prostestants and catholics alike. He later was made Archbishop of France and finally a Cardinal, but was always best known as Father Cheverus.

The history of St. Patricks Church is full of interest and the public is indeed fortunate that Father Lynch is permitting it to be among the famous old buildings in Newcastle and Damariscotta which may be visited on Open House Day, July 31.

To Be Dedicated Sunday

St. Joseph's Catholic Church at Ellsworth recently completed, will be dedicated Sunday by the Most Rev. Joseph E. McCarthy, bishop of Maine. (Photo by Arnold).

New Ellsworth Catholic Church To Be Dedicated

Formal Ceremonies at St. Joseph's Church Sunday Morning

(Special to The Bangor Daily News)

ELLSWORTH, June 28—The new St. Joseph's church on High street will be formally dedicated Sunday by the Most Rev. Joseph E. McCarthy, bishop of Portland.

The dedication service will be at 9:30, followed by high mass. Low mass will be celebrated by the bishop at 8:30.

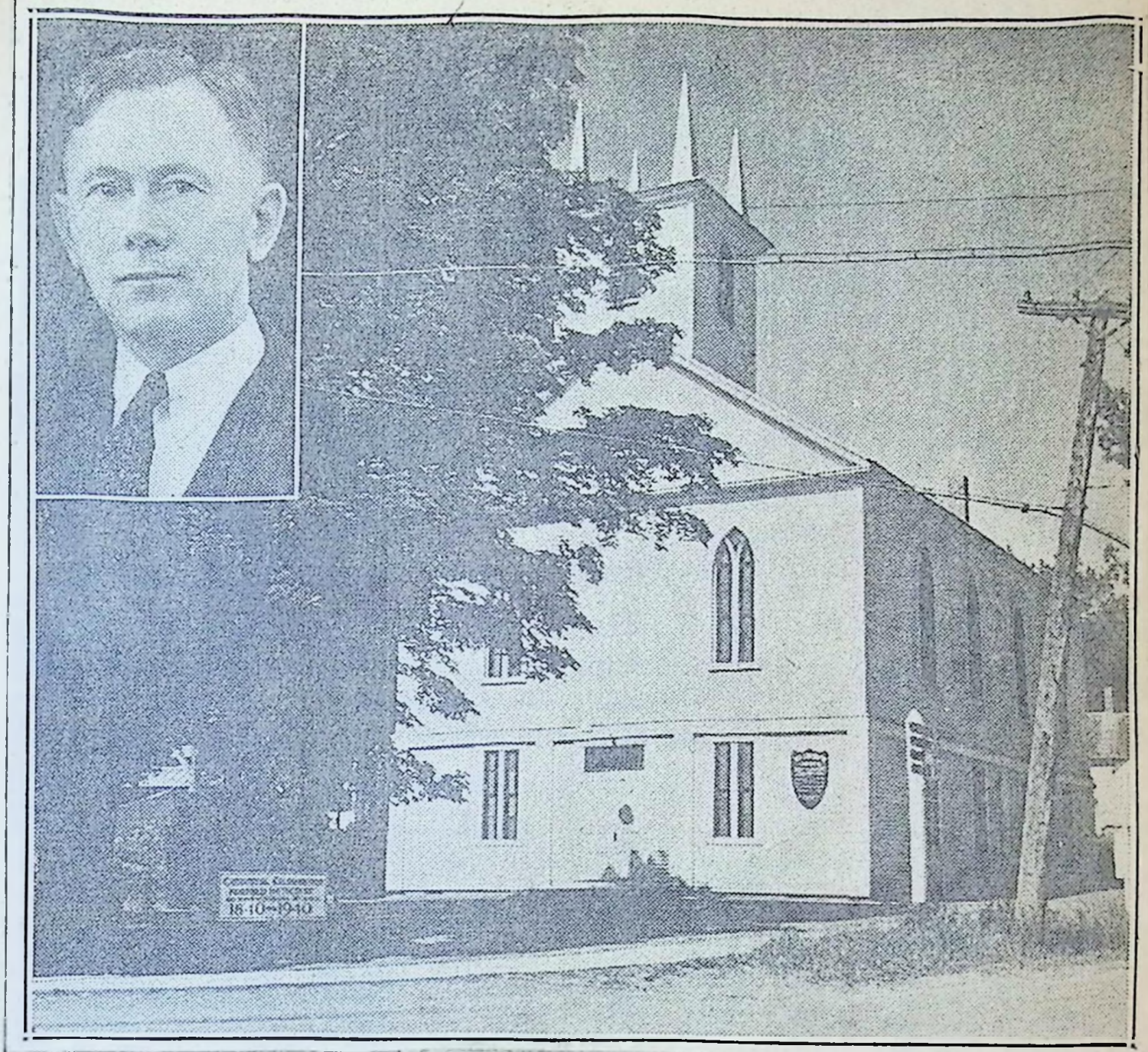
The beautiful memorial windows are now all in place in the new church. They have been donated by the Bishop of Portland, Mrs. W. Newsome, Mrs. E. Torrey, Miss Nila Slaven, Mrs. Frank McGuire, the Sheehan family, of New Haven, Conn., Miss R. Collett, William and Ellen Scott, and Mrs. A. Nash.

The beautiful crucifix over the altar was given by Mr. and Mrs. John Kelly, and a statue of St. Francis Xavier at the right of the altar, by Dr. Francis Xavier Corr of Dorchester, Mass., a summer resident of Sullivan. The sanctuary lamp is the gift of Miss Nellie Canavan of Gardiner, Mass.

At the rear of the church is hung a painting by Jan Van Eyck, "Dresden Madonna", 15th century Flemism school. This picture is the gift of Elizabeth and Jessie Anne Alexander of New York and Bar Harbor.

Bishop McCarthy, accompanied by several priests, will arrive at the Ellsworth rectory at 5 o'clock Saturday evening.

Fairfield's First Church And Present Pastor



The Fairfield Methodist Church, which observes its 100th anniversary this week. Inset, the Rev. Henry Beukelman, present pastor of the church.

Church Observes 100th Birthday

Supper To Start Program Thursday

Fairfield, July 13—The 100th anniversary of the Fairfield Methodist Church will be celebrated on Thursday, Friday and Sunday, July 18, 19 and 21. It will start with membership night on Thursday, when a supper will be served by the Ladies' Guild. The program for that evening will be in charge of Mrs. Beulah Henderson and will include an exhibition of pictures, hymn books and mementos of former pastors.

On Friday evening, community night, the various groups of the church, the other churches, and the civic bodies of the town will bring greetings. The history of the church, compiled and written by Miss Harriett Nye, will be read. This program is in charge of Mrs. Olive McAuley.

At the morning service on July 21 the church will be re-dedicated, with a re-dedication sermon by the Rev. A. A. Callaghan of Augusta. The choirs of the Pleasant Street Methodist Church of Waterville will join with the choir of the local church, and a poem written for the occasion by Miss Bertha Snell will be read.

The Fairfield Methodist Church is the oldest church building in town, having been erected in 1840. The Rev. Ezekial Robinson preached the first Methodist sermon in Fairfield, then know as Kendall's Mills, in 1827. Miss Louisa Emery, a teacher at the district school on the ridge, whose parents resided here, was baptised at that time. There were only two or three houses in the vicinity of the Mills and Miss Emery was the only professor of religion in the place.

In 1831, the Rev. Joshua Nye, a local preacher living the town at the time, on invitation of J. Philbrook, a Universalist, preached a sermon and was so favorably received that he was invited to preach there every fourth Sabbath. This he continued to do for three years. In 1832, a prolonged meeting was held in the village schoolhouse, a number of influential citizens of the community were converted, and a class was formed with the Rev. Joshua Nye as leader.

In 1833 the Rev. Nye moved to and settled in Kendall's Mills. From this time on until within a few years of his death on Jan 31, 1856, he preached almost every Sabbath. A revival was held in 1838 and the society was so increased in numbers that they decided to build a house of worship.

In 1839 a plot of land was generously donated by John and Samuel Kendall and preparations were made to build. When the church was completed, the dedicatory sermon was preached by the Rev. B. F. Tefft of Bangor in July 1840. The Universalists and the Congregationalists also used the building for occasional

Built Church Of Own

In 1856 the Universalists sold their interests in the building and constructed a church of their own. This year a bell, the gift of Samuel Judkins, was hung in the Methodist belfry which was built at this time along with repairs that were being made.

In 1858, during the pastorate of the Rev. E. Robinson, the building was enlarged by the addition of 24 pews, increasing the seating capacity to 400. Since the time of the Rev. Robinson, the church has been served by 31 pastors, all having made their contribution to the church and to the community.

The need of a parsonage was felt in 1868 and the one-story house at 216 Main Street was purchased. In 1895 it was sold and the present parsonage at 7 Western Avenue was bought. This was during the pastorate of the Rev. O. S. Pillsbury.

During the pastorate of the Rev. J. H. Roberts in 1909 the church was closed for several months while extensive repairs were made. It was during this time that eight beautiful memorial windows were installed in the auditorium. Other repairs have been made from time to time on the church and at the parsonage. During the present pastorate of the Rev. Henry Beukelman the auditorium has been redecorated and the grounds about the church improved.

Church Built Century Ago

The First Congregational Church at Norway Center, which will observe its 100th year with special services Sunday, July 21.

Norway Parish To Mark 100th Year With Home Coming Program

Special Despatch to Sunday Telegram

Norway, July 13—The 100th anniversary of the building of the First Congregational Church at Norway Center, will be celebrated Sunday, July 21, when the annual Home Coming Day will be observed.

Many former residents of this section return for this occasion, and an all day program has been arranged with a picnic lunch during the noon hour. The Rev. Warren S. Palmer, of the local church has charge of the arrangements.

The morning service will be held at 10.30 o'clock, and the Rev. Willard H. Palmer of Portland, assistant superintendent of the State Congregational Conference, will deliver the anniversary sermon. The Rev. William Lombard of Springfield, Mass., a former pastor, has been invited. During the afternoon services, Mrs. Harriett C. Brown will give the history of the Church.

The beginning of the Congregational Society in Norway dates back to 1802, when pioneers, who had come from Massachusetts and had been communicants of the Orthodox Church, started a movement to have religious meetings with a view of having a church. Starting in a small way, meetings were held in log cabins of the settlers in the cold months and in barns in Summer.

Jeremiah Hobbs, who with his wife and eight children were among the early settlers, donated the use of his barn. The older people occupied seats on the barn floor and the younger ones were perched on the scaffold.

As far as is known, the Rev. Daniel Gould was the first Orthodox minister to preach in the town. He later went to Bethel and founded the Academy that perpetuates his name.

The first church was organized Oct. 6, 1804. For a number of years there was no settled pastor and many itinerant ministers or missionaries preached, until in 1807 the Rev. Noah Cressey was called. He remained 12 years.

The building of the church was started in June, 1808, and in March, 1809, it was incorporated. Jeremiah Hobbs was one of the members to sign the petition to the Massachusetts General Court.

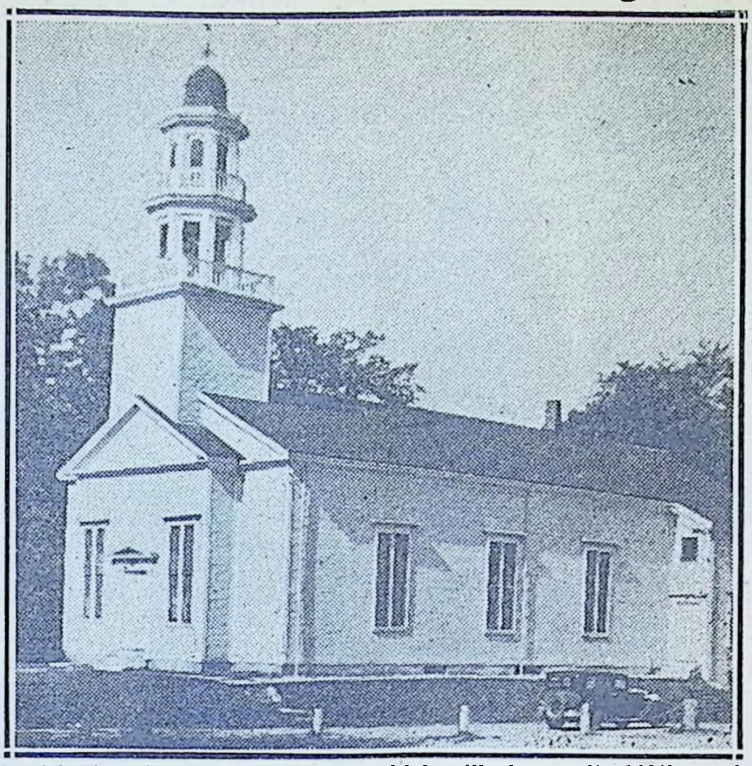
Job Eastman was the first clerk of the society. His book of records, which has been preserved through the years, is a valuable relic. The preachers who followed Mr. Cressey were the Rev. Joseph Walker, the Rev. Henry A. Merrill, the Rev. Charles Soule, the Rev. Charles Packard, the Rev. Harrison B. Strong, the Rev. Horace Pratt, the Rev. Nathaniel Richardson, the Rev. Philo B. Wilcox, the Rev. J. Loring Pratt, the Rev. Thomas T. Merry, the Rev. Horace Pope, the Rev. Nathaniel Moore, the Rev. Charles Mills, the Rev. John G. Wilson, the Rev. Augustus H. Fuller, and the Rev. George Allchis.

During the ministry of the Rev. Charles Soule, who came in 1836, the old meeting house was taken down and the present one erected on the same site in 1840. The pews originally had old fashioned doors, but these were removed some years ago. In 1898, a chapel was added to the new building and was dedicated in June of that year.

In 1924 the descendants of William Hobbs presented the church with a new bell in his memory. This was dedicated in June of that year. As the years rolled around many changes took place and what industries there were at the Center moved to the village, four miles distant.

In 1853 a society was formed, known as the Second Congregational Society, which left the Center purely a farming community. The pulpit of the Center Church has been supplied for a number of years during the Summer months by the minister of the Second Church. Last year the building was painted and the interior redecorated. Several new members were taken into the church this Summer.

To Be Commemorated Aug. 4



The Baptist Church, Warren, which will observe its 140th anniversary with a birthday party Aug. 2 and with a commemoration service Sunday, Aug. 4.

Warren Baptist Church To Observe 140th Year Aug. 2

Special Despatch to Sunday Telegram

Warren, July 27—The 140th anniversary of the Baptist Church of this town, will be appropriately observed with a birthday party on the evening of Aug. 2, anniversary of the actual forming of the Baptist Society, and more formally commemorated at the Sunday evening service Aug. 4.

Feature of the birthday party will be a huge birthday cake, which will be cut and served with coffee, under the charge of the Ladies Circle. Cuts of the cake will be sold. The evening will be further rounded out by a musical program.

On Sunday evening, roll call of members will be held, accompanied by the lighting of the candles on a big birthday cake on a table by the chancel. Speakers of the evening will be Dr. Frank Littorin of Waterville, State director of evangelism, and Christian education, and the Rev. William S. Stackhouse, pastor of the church, who will deliver the historic address. Special music will be heard.

Invitations for the affair have been sent to living former pastors and their wives, resident and non-resident members of the church, and to churches that are members of the Lincoln Baptist Association.

General committee in charge of the affair includes Herbert L. Kenniston, Mrs. Chester Wyllie, and Mrs. Percy Kenniston.

Nine Members At First

The local Baptist Society was organized Aug. 2, 1800, with nine members; this number was increased to 15 the very next day by six baptisms. The first members were James Fisher, Thomas Robinson, Nabby Robinson, Lore Alford, Archibald Crawford, Marlboro Packard, Margaret Bucklin, Sarah Peters, Mary McIntyre Crane, Nathan Bucklin, John W. McIntyre, Alexander Kelloch, Nelly Crawford, Hannah Lawrence and Sally Eastman.

The year following organization, the group petitioned to be incorporated into a religious society. For a year they were assisted occasionally by Elders Fuller of Hope and E. Hall of St. George.

Petition for incorporation was granted in 1803 under the name of, "The Baptist Religious Society in Warren, Cushing and St. George." The first meeting was held at the St. George meeting house Sept. 6, 1803, and meetings were held annually in St. George, Cushing, and Warren until 1807, when a separate religious society was formed in St. George and most of the members in that town withdrew.

In Warren Since 1807

Under the act of incorporation, without any change of name, the society has since held its meetings in this town.

Since the Rev. Jonathan Huse, the Congregational pastor, was paid by the funds of the alewife fishery, the Baptist Society was allowed to draw a proportionate sum, according to their valuation, from the same fund for their pastor. The first resident pastor was the Rev. Andrew Fuller, who continued to preach in this town until his death in 1820. He was succeeded by the Rev. John Wakefield.

First meetings of the society were held in the homes of the members, in the school buildings, and even in barns. A small meeting house was built in 1806 near what now is the home of Mrs. Inez Mathews, and in which the first meeting was held in December of that year. Citizens of Hope, Union, and neighboring towns became members of the society.

It was agreed that the pastor would get his living for half time preaching in this town, with the liberty of spending the other part of the year elsewhere. His salary in 1809 was $180 for 39 Sundays; this was raised in 1811 to $200, and finally to $300 for full time in the pastorate.

First Deacons Chosen

The first deacons were J. Fisher and Archibald Crawford, chosen September 6, 1800. To these were added, Thomas Daggett of Union in 1808, and Thomas Robinson in 1810. Deacons Crawford and Robinson were succeeded in 1817 by Calvin Crane and Lore Alford.

During its first 17 years, there were 116 baptisms in revivals of 1808, 1809 and 1816. In its early years the church licensed the following to preach the gospel: Robert Starr, 1820; George Kelloch, 1826; Amariah Kelloch, 1830; Lewis Farnham, 1842; Alex Copeland, 1858; William Newbert, 1859; and Edward Sanford, 1870. Three early ordinations were those of Daniel Ricker, formerly a Congregational minister, in 1817, A. H. Granger in 1843, and Newell T. Dutton in 1873.

During Mr. Fuller's ministry the ceremony of washing disciples feet was observed. In 1827 90 members were added to the local church.

The present church building was erected in 1828 at the cost of $5,400 and dedicated in November of that year. Increasing membership necessitated a larger meeting house. The land on which the church stands and the bell cost $500; the entire expense was taken care of by the sale of pews. The organ was added in 1847.

Fifth Baptist Church

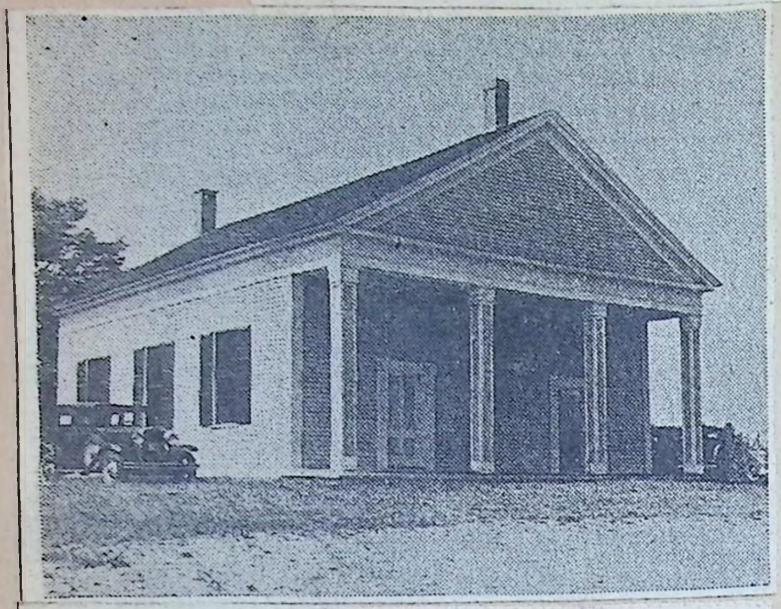
The fifth Baptist Church to be organized East of the Kennebec it was a member of the Bowdoinham Association until the Lincoln Baptist Association was formed in 1804.

Membership increases were marked between 1833 with 174 members to 1845 with 263 members, making the society the largest and the wealthiest religious society in town.

Living former pastors of the church to be invited to the anniversary are the Rev. J. E. Everingham of East Wolfboro, N. H.; the Rev. Herbert Thayer of Springfield, Mass.; the Rev. H. S. Kilborn of Weymouth, Mass.; the Rev. Charles W. Turner of Antrim, N. H.; and the Rev. Howard A. Welch of Sabattus.

Present officers of the society are as follows: Moderator, Chester O. Wyllie; clerk, Mrs. Laura Seavey; treasurer, Mrs. Chester Wyllie; auditor, Ansel M. Hilt; trustees, Herbert L. Kenniston, Herbert Waltz, and Chester Wyllie; deacons, Fred M. Kenniston, Herbert Waltz, and Chester Wyllie; deaconesses, Mrs. M. R. Robinson, Mrs. E. V. Oxton, Mrs. Herbert Waltz, and Mrs. Laura Seavey.

"Church In The Wildwood"



By Beatrice G. Murray

The oft-sung "Church In The Wildwood" could find no better illustration of a fruitful life than in a certain little chapel at the crossroads of Chicopee, Maine—near West Buxton—the remarkable revival of which has been accomplished by its 86-year-old pastor, Rev. Horace McGlaughlin, over a period of 15 years.

Where Farmers Prayed

Established during the religious era propagated by circuit-riding ministers, the little Chicopee church stands upon the spot where in 1796 a traveling pastor stopped a group of farmers and asked them to pray with him. Like many little buildings of its kind, this small church lived its supposedly normal life span, gradually waning away, its consecutive pastors moving to richer fields, its neighbors becoming content with closed doors, fallen horse-sheds and the death of spiritual growth which surrounds the typical abandoned church of rural districts.

But in 1925 something happened resulting in a changed community, which at that time was unserved by any church or pastor. It was the hand of death which held nearly in its grip the life of a man who had already given to the world a goodly share of beneficial living in a long life of productive ministry. Following two major operations, the Rev. Horace McGlaughlin retired to a pleasant farm home in West Buxton, expecting nothing more from this world than one last call. The call came—but not in the prophesied way. Once again it was a call to service when the Rev. Cymbrid Hughes, then superintendent of the Maine Methodist Conference, asked the Rev. McGlaughlin to go to Chicopee to supply for a Sunday.

There were only six members left in this little church and four of these had moved away. But with two faithful ones, the Rev. McGlaughlin, whose courageous spirit had won a new lease on life, gathered a few together and voluntarily forged ahead, not for one Sunday only, but for many. Today the little church at Chicopee is a model in miniature of that type of success which is the aim of all churches. First of all it serves its community as a spiritual center; it attracts and holds young people; it progresses and grows through unity of purpose and congenial co-operation of the entire parish which has increased from the original two members to around 40, with an average Sunday attendance of 60 during good weather.

A Financial Aid

There is a Ladies' Aid composed of 25 enterprising women of whom the Rev. McGlaughlin can sincerely say he has never heard one lady speak ill of another. This group busies itself by making garments for needy children, earning money for church repairs, donations to the pastor who serves without salary, and arranging suppers and socials which are always popular. A young people's choir has been formed and attractive dark red and white vestments were made by the Ladies' Aid.

Doing most of the carpentry work himself, the Rev. McGlaughlin has transformed the little deserted meeting house into a serviceable and pleasant accommodation for all church activities. There is a modern touch in the paneled walls and the new seats, but the original rural atmosphere has been appropriately maintained with the old-fashioned carpets, kerosene lamps in the chandeliers, and the two old-time organs. The main building has been divided into two parts with one side a chapel as pictured, and the other side a social hall. A unique feature of the latter is the design of tables which drop down from the wall and can be hooked up when not in use. These were originated and made by the Rev. McGlaughlin.

The antiquated horse-sheds received a "face-lifting" and became a modern kitchen with a white sink and new cupboards filled with dishes which like all other additions, are all paid for.

Scattered Farms

When one considers the fact that Chicopee itself is a community of scattered rural farms, that the little church is situated at an intersection of rough country roads, that a few gathered together here have earned more than $3,200 for repairs to the building—the success of this church which, like its pastor, has received a new lease on life—is outstanding.

The Rev. McGlaughlin has been honored this summer with an honorary membership in the John Frederick Oberlin Fellowship, which is a fellowship of ministers who have pledged themselves to give the best of their lives to the Country Church. This service was part of the Ocean Park Rural Conference, sponsored by the New England Country Church Commission. Prominent in this organization are the Rev. Hilda Ives of Portland and the Rev. W. I. Bull of Waterville—who have received D. D's from Colby and Dartmouth

The Country Church Commission sponsors or provides the leadership that supports chairs in Rural Church Professorships in six theological seminaries besides sponsoring worthwhile work in rural fields throughout New England Rev. B. F. Wentworth of Mechanic Falls is chairman of the Research committee and introduced Rev. McGlaughlin when he received his Oberlin membership. Similarly honored at the same time was Rev. Thomas Buker, father of the illustrious Buker brothers, missionaries in Burmah and graduates of Bates College.

In a special interview for the Sunday Telegram Rev. McGlaughlin vividly described the need for rural church work here in Maine. He told of pathetic instances where members of various communities have come to him pleading for the establishment of work in places where there is no minister to bury the dead or visit the sick. The centralization of church life in the better paying city and town communities has left in its wake a serious number of neglected areas where church work is greatly needed. Even some of his fellow ministers told Rev. McGlaughlin that he was building a church for the trees, but he has proved otherwise, chiefly through a keen understanding of people in all conditions of life.

Believes In Youth

He has a strong faith in present day young people and he plans his church work for their happiness and benefit. This is the 18th rural church he has built up in a similar manner during 61 years of active ministry and he is widely known throughout New England.

He has started a number of young people in the ministry, one is a missionary in Africa, one a professor in Georgia Seminary, and another, a young lady, came many miles back to West Buxton to tell Rev. McGlaughlin personally about her appointment as Doctor of Philosophy in Michigan University.

He has seen the blind led by a child over the hills to "my church at Chicopee" (the child's phrase) and he has seen an average of 155 crowded into the social hall for a chicken pie supper, treasure hunt, or blueberry festival. All the range of contrasting life experiences which the Rev. McGlaughlin has lived to see have been shared by his faithful helpmate whom he married 60 years ago at Kent's Hill. Mrs. McGlaughlin (Gertrude Griffin) is also a genial and gifted leader of young people and has always been a much appreciated associate in her husband's work.

Denominationalism is never emphasized in the little Chicopee church where the door swings outward each Sabbath morning at 10.30 for all who care to find their way to one of Maine's most unique chapels of worship.

1940.

Youngest Ministerial Couple In State At Dexter

Rev. Ondon P. Stairs, 25, And Bride, 18, Have Successful Parish

By Beatrice G. Murray

Youth is definitely at the helm in the little Baptist Church at Dexter, Maine, where the youngest ministerial couple preside, the youngest deacon in Maine teaches Sunday School and directs the choir with the assistance of the youngest church organist. Even the ushers are Lilliputian maids of the church, daintily dressed in blue and red with capes worn smartly turned over one shoulder.

Fondly Called "Mickey"

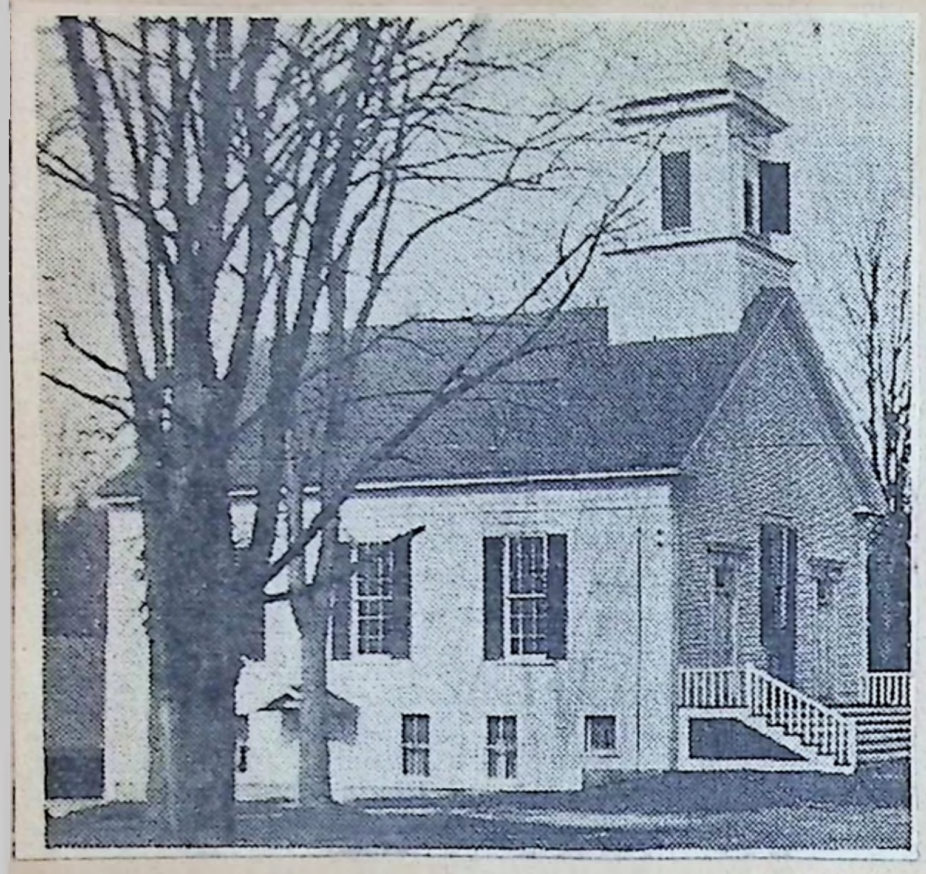
And now to meet some of these interesting young people let us introduce first of all the Rev. Ondon P. Stairs, aged 25, and a veteran of eight years in the pulpit. Coming to Dexter three years ago from his first parish in Shelburn County, Nova Scotia, Rev. Stairs (fondly hailed as "Mickey" among his younger parishoners) has accomplished much toward the growth of this northern Maine church.

Last June "Mickey" Stairs took as his bride 18-year-old Ruth Hamblen of Milo. The wedding was performed in the groom's church on the bride's birthday and only a few days after her graduation from high school. Quiet and dignified, the young pastor's wife has already shown the ability expected of one much older, to be a gracious hostess at the parsonage and a valuable helpmate in the many parish duties pertaining to a minister's life. A pleasing compliment to her vivacious and "heckling" husband, Ruth Stairs possesses a rare charm highly adaptable to her position.

Below: — Extreme left, Frederick Marsh, youngest deacon in Maine. He is also director of the morning choir and teaches a Sunday School Class. Extreme right, "Dick" Haseltine, director of junior choir. Others pictured are: Front, Kenneth Farnham, Roland Dexter. Middle, Kenneth Haseltine, Caroline Haseltine, and Marguerite Haseltine. Back, Richard Percival, Avis Metivier, Norma Clifford, Earl Elkins.

The training for his life work was done at Kingston College, a highly specialized minister's school in Canada, where he entered at the age of 17. He was required to teach and converse in Old Roman Latin and in Greek. During his college course he accepted a parish consisting of three churches 12 miles apart, riding to each one on a bicycle every Sunday. Following his college course he stayed on as a full time pastor and completed the required Bible Society work in Halifax, selling religious literature from house to house among the slums and Negro settlements. Also as a post graduate work Rev. Stairs traveled in a miniature church on wheels conducting services at dance pavilions. As a rule the dance bands stopped while crowds gathered around the unique vehicle, its organ-player-cook, and two ministers. Only once were they greeted with tomatoes!

Will Dedicate Bell In Center Lovell Church This Morning



Left to right—Center Lovell Christian Church, where bell is now located. The Rev. Willard A. Brickett. The Center Lovell Congregational Church where bell formerly hung.

Special Despatch to Sunday Telegram

Center Lovell, Nov. 2—Dedication services for the 600 pound bell of the Center Lovell Congregational Church which was heard for the first time in 15 years when it rang last Sunday morning from the tower of the Center Lovell Christian Church to which it was transferred a few days previously will be held Sunday Nov. 3 at 1030 a. m. conducted by the pastor the Rev. Willard A. Brickett and to which all are heartily invited.

The bell made the half mile trip between the two churches on the trailer of Ralph McAllister, he and Mr. Brickett having removed it from the Congregational Church tower, and who were assisted by other men of the town in placing it in its present position. Previous to the dedication the enclosing windows and walls of the tower will be cut out, leaving the tower as much open as possible.

The Center Lovell Congregational Church was built in 1851 and held services continuously until about 15 years ago when because of prevailing conditions it was closed.

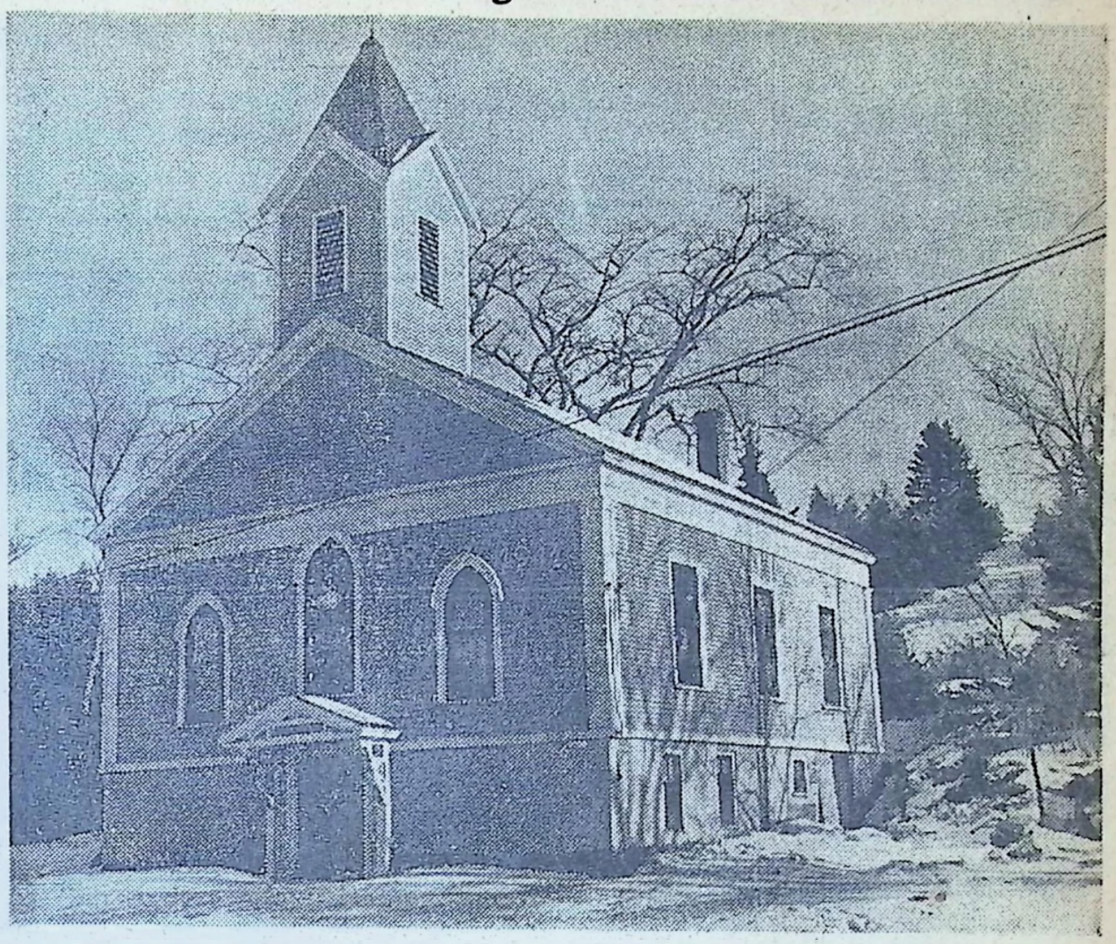
The Christian Church was built and dedicated in 1865-66 and services were held more or less continuously therein, until shortly after the World War they were reduced to Summers only, continuing that way until the church became a part of Oxford County United Parish about six years ago, at which time services then became again weekly.

The Rev. and Mrs. Willard A. Brickett came to the church about two years ago, residing in the Lovell Village parsonage until when in January, 1940, they moved into the new parsonage adjacent to the church built in the Fall of 1939 by John Flint, a Bridgton carpenter. Mr. Brickett is the first resident pastor in about 20 years.

The use of the bell, which incidentally was cast in Boston in 1851, is granted the Christian Church by the Congregational Society as a temporary loan, and will be presented to the church as a gift at the annual meeting of the Society on Thursday, Dec. 26, 1940. This most kindly act is to some extent the result of a suggestion made by the Rev. Earle Sweatland, student at Bangor Theological Seminary who has preached several Summers in the Lovell Village Church.

Other parts and property of the Center Lovell Congregational Church are being salvaged. The memorial window to the Rev. Valentine Little, first resident pastor of the church, has been presented to John Halford, a summer resident who has a particular interest in the church. Another window was divided into two parts and placed in the vestibule windows of the Lovell Village church, and the old communion set has also been disposed of. There is some talk to the effect that the church building may eventually be used as a community house.

North Brewer-Eddington Church 95 Years Old



Here at this "Church by the Side of the Road," impressive ceremonies of re-dedication will be held February 9-16. Rev. Leslie Howland announced the program last night. (Photo by NEWS Staff Photographer.)

North Brewer-Eddington Methodist Church Will Observe 95th Anniversary

The North Brewer-Eddington Methodist church will celebrate the 95th anniversary of its founding February 9-16, according to announcement last night by Rev. Leslie W. Howland.

Built by the people of the community, the church, with makeshift seats and pulpit, was dedicated by Rev. Joseph Jenny in 1846. Since that time it has continued unceasingly in its work. In 1906, under the leadership of Rev. David M. Angell, the building was completely remodeled. The rededication was held October 28, 1906, Rev. Thomas W. Fessenden preaching the rededication sermon.

During the present pastorate of Rev. Leslie W. Howland the church once more has been renovated and redecorated. The foundation has been repaired, a new heating system has been installed, and the kitchen has been enlarged. The vestry and church auditorium have been painted and redecorated.

During anniversary week there will be special programs to commemorate the occasion. There will be special music throughout the week. The following committees have been appointed: music, Miss Alice Adams; supper, Mrs. James Spencer, Mrs. Percy Rand and Mrs. Herbert Houston; Anniversary Cake: Mr. Howland, Mrs. Lewis Morse, Mrs. Frank Adams, and Mrs. William Warren; tickets, Roy Pomroy, Louis Morse, and Linwood Adams.

The program for the week:

Sunday, Feb. 9—Morning service at 10:30. Speaker, Linwood J. Bowen. Solo, Raymond Nickerson, "He Knows the Way."

Tuesday, Feb. 11—Men's night. Supper served at 6:30 p. m. Speaker, Rev. Herbert F. Aldrich of the Brewer Methodist church.

Friday, Feb. 14—Anniversary supper and program. Supper served from 5:30 to 7:30. An anniversary program will be held in the church auditorium at 8 p. m. Rev. Lawrence D. Porter, former pastor, will be the speaker. Rev. Maybelle Whitney will also take part in the service. In addition to the choir, there will be a duet by Raymond Nickerson and Miss Phyllis Morse.

Sunday, Feb. 16—Morning service at 10:30. Speaker, Rev. Audrey MacDonald.

Sunday, Feb. 16—At seven-thirty p. m., a special memorial and anniversary service. The speaker will be Rev. John G. Rogers, district superintendent. Violin solo, Kenneth Dunham; vocal solo, Raymond Nickerson, "The Church By the Side of the Road."

The decoration committee will be Mrs. Elwood Archer and Mrs. Thomas Coffey.

Church Pastor

Rev. Leslie W. Howland announces program for 85th anniversary of church.

CHURCH 50 YEARS OLD—The Christian temple at Lubec will celebrate its 50th anniversary on roll call Sunday this week-end. Inset is the Rev. Donald Stockford, pastor.

June 8, 1941

Lubec Church Is Half Century Old

Christian Temple to Observe Anniversary at Roll Call This Sunday

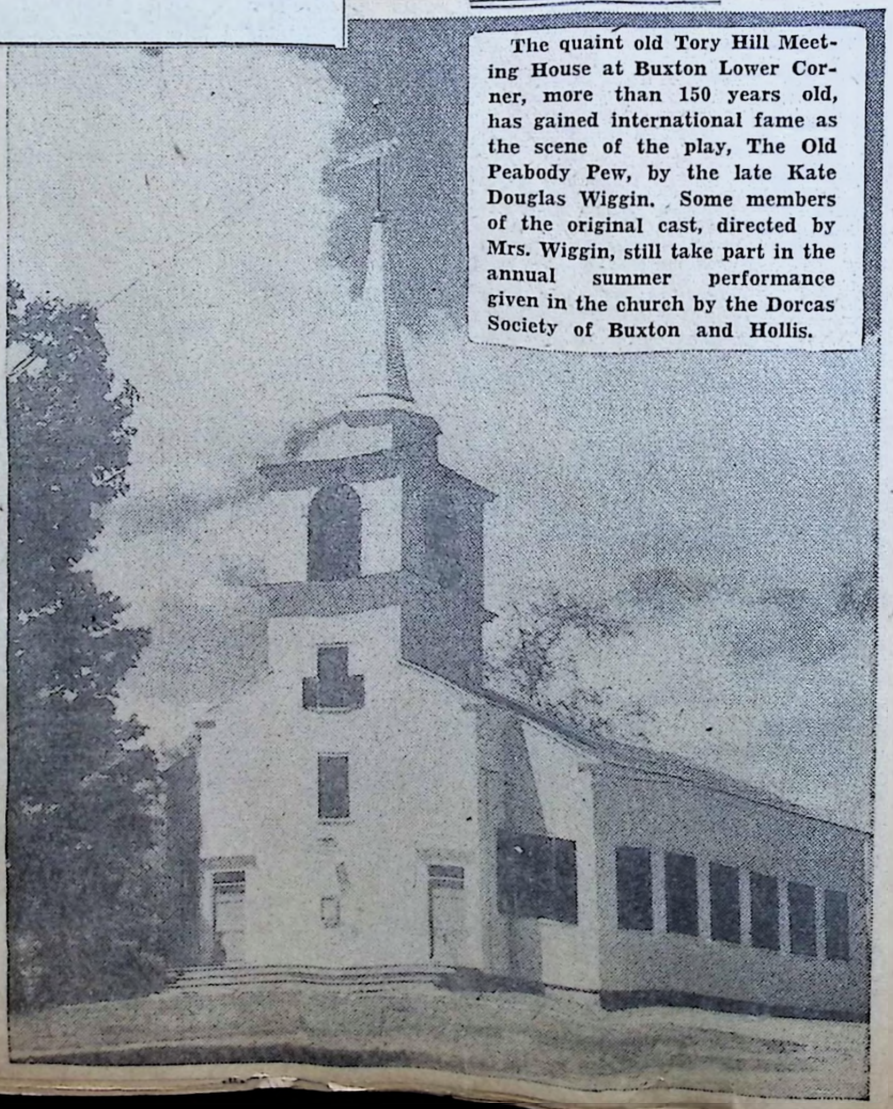
(Special to The Bangor Daily News)

LUBEC, June 18—Members and friends of the Christian temple, Church of Christ, will hold their annual roll call Sunday. This year it will be an event of more than ordinary significance, it being the birthday of the church at large and the 50th anniversary of the building of the local church.

The Christian temple church was established here in 1861 by Elder George Garrity, and has been served by about 25 pastors since that time, the longest term of service having been held by the late Rev. Harry Minnick.

The society has increased very materially, and has many associated bodies, all active, a vested choir, and a live Sunday school. Branches of the church are holding regular and special services weekly at South Lubec, where a large church was built in the 90's, and also at North Lubec.

The present pastor, the Rev. Donald Stockford, comes from Nova Scotia. He is married and has one son.



The quaint old Tory Hill Meeting House at Buxton Lower Corner, more than 150 years old, has gained international fame as the scene of the play, The Old Peabody Pew, by the late Kate Douglas Wiggin. Some members of the original cast, directed by Mrs. Wiggin, still take part in the annual summer performance given in the church by the Dorcas Society of Buxton and Hollis.

Scene Of Anniversary Program

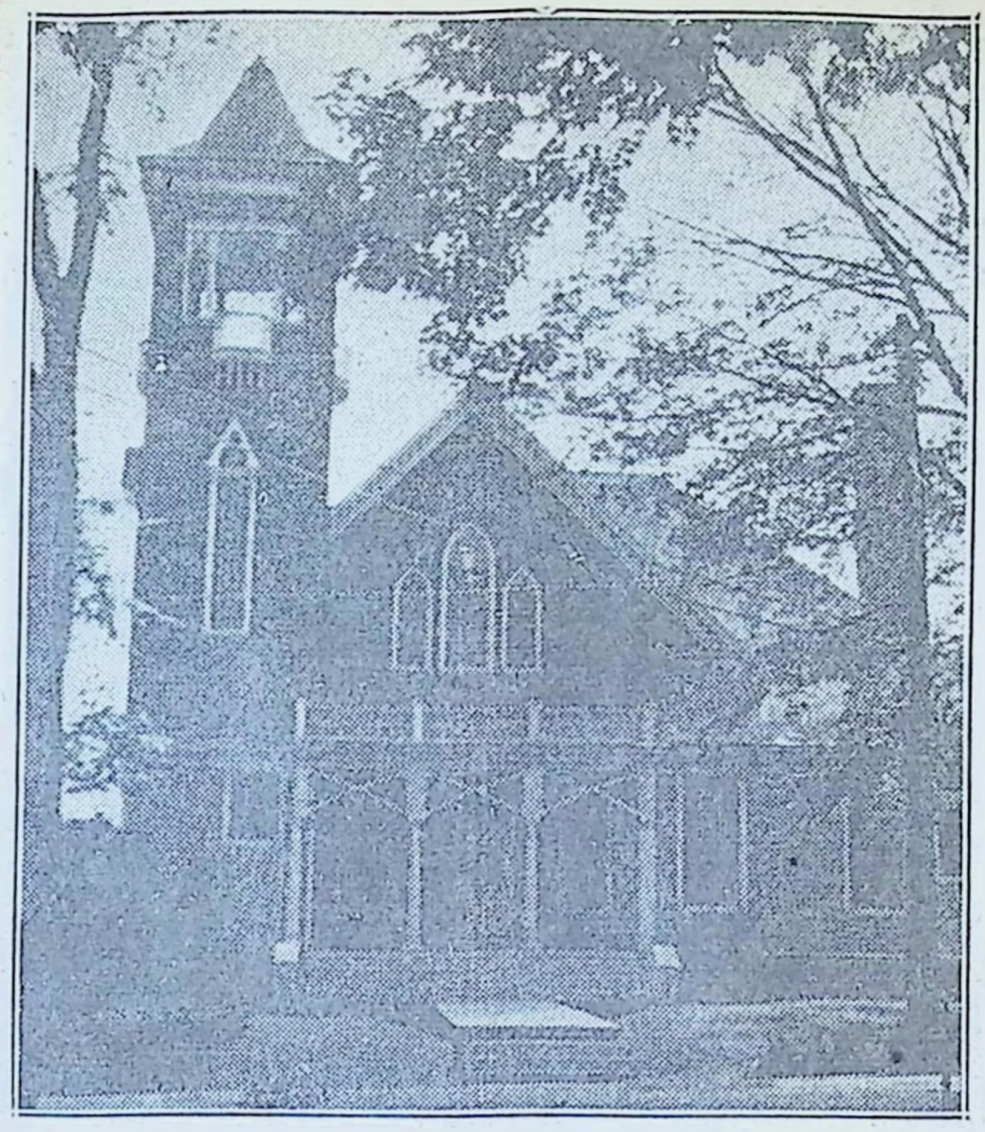


Photo by Tracy.

First Universalist Church at Machias, which will be the scene next Sunday of the 100th anniversary program of the Universalist Society of that community.

Special Services To Mark 100th Year Of Machias Parish

Special Despatch to Sunday Telegram

Machias, July 26—The 100th anniversary of the formation of the Universalist Society at Machias will be observed with special services Sunday, Aug. 3, and a centennial dinner at 6.30 p. m. Monday evening, Aug. 4, at the First Universalist Church on Broadway.

The morning worship service at 10.45 o'clock will be conducted similar to one held in 1894 by the Rev. Manley B. Townsend. Guest speaker will be Dr. John M. Ratcliff, secretary of the Universalist General Convention and a professor at Tufts College. There will be special music by the choir and soloists. Ushers will be Randolph Burnham and Richard Bagley, great-grandson of two of the earliest members of the Universalist parish.

A reception honoring Dr. and Mrs. Ratcliff and the visiting clergymen and their wives will be held at 6 p. m. Monday.

Earliest Records At Machias

A meeting held in the Bell School House, Court Street, Jan. 7, 1841, is the first authentic record of the Universalist movement at Machias. This session was an organization meeting, David G. Wilson presiding. A constitution, and list of by-laws submitted by the Rev. J. A. Milliken, afterward Judge Milliken of Cherryfield was adopted.

The Reverend Milliken was the first pastor and served until 1846. At the second annual meeting of the parish George Burnham was chosen president and was reelected 10 consecutive years. During those years the following men were prominent in church and parish work and in establishing the Universalist Society in this community:

Albert Lane (Register of Probate), Amos F. Parlin(Collector of Customs), John Chandler, Ignatius Sargent, Dean S. Robinson, Albert Pillsbury, Dr. Daniel Harwood, William Smith, and Daniel Dorman. For many years Mr. Parlin served the parish as clerk.

Rev. Amos Hitchings Was Preacher

In 1849 the Washington County Universalist Association was held at Addison, George Burnham and George H. Longfellow representing the Machias society. During that year the Rev. Amos Hitchings of Addison preached part of the time here.

For a second time, in 1353, the Rev. J. A. Milliken served as pastor and from that time until 1868 services were conducted through the Summers with various ministers.

In 1868 the parish society was reorganized with James W. Lyman as president; George A. Parlin, clerk; John Chandler, treasurer; and the following as an executive committee: George Leavitt, Sanford Burnham and Cyrus H. Tarbell.

Accepted Call As Pastor

The Rev. S. B. Rawson accepted a call as pastor and a Sunday School was formed with J. W. Lyman as superintendent. Mr. and Mrs. Rawson conducted a school and prepared many young people for the active work of the parish that followed in later years.

1941

The following Summer, 1869, the building now known as the old Universalist Chapel on Court Street was purchased by a group of 10 citizens and given the society. This was the Universalist Church home until the building on Brodway was completed and dedicated Sunday, Aug. 22, 1869, with the following order of services: Voluntary, Choir; Scripture, the Rev. W. G. Nowell, Calais; Prayer, the Rev. H. A. Philbrook, Calais; Sermon, the Rev. A. Battles, Bangor; and Benediction, the Rev. W. G. Nowell.

The Rev. Rawson served as pastor until Jan. 1847, when he became professor of ancient languages at St. Lawrence University, Canton, N. Y. In 1874 the Reverend Leighton and the Rev. Stiles preached and the Sunday School continued.

No Regular Services Held

For a time no regular services were held until one Sunday in Jan., 1894, when the Rev. Manley B. Townsend, who happened to be in town, offered to preach. More than 150 people heard his sermon at an afternoon service in Libby Hall. Mr. Townsend was urged to assume the pastorate, which he continued for two years. In Dec., 1895, the Rev. Selden Gilbert, D. D., took up the work.

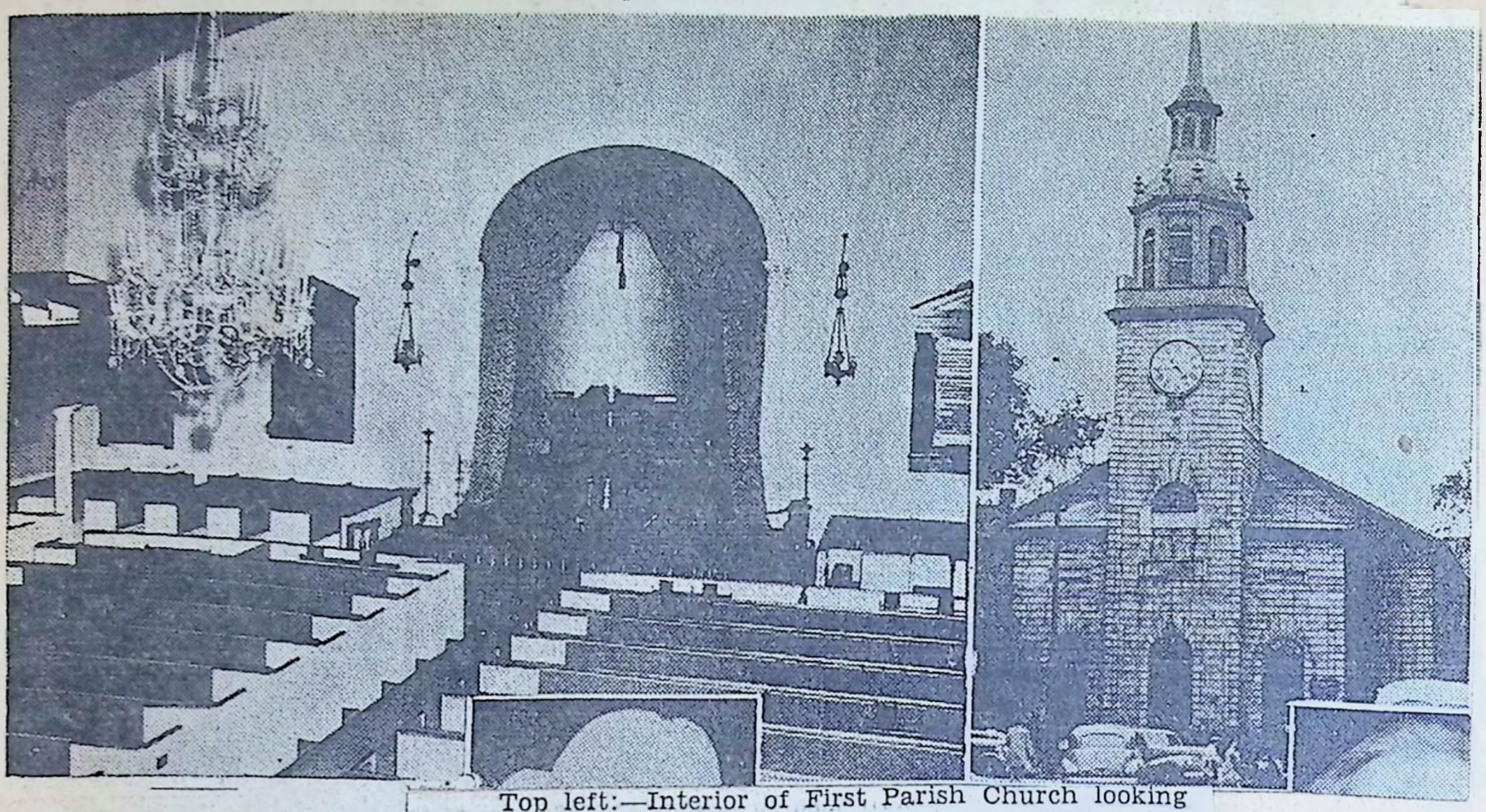
The land on which the First Universalist Church stands was presented the society by Deacon George W. Drisko and adjoins his former homestead on Broadway. The corner stone was laid in 1896, Judge William R. Pattangall presiding, and the following other speakers taking part in the program: Dr. Gilbert, the pastor; the Rev. T. J. Wright of the Methodist Church, the Rev. Charles D. Crane of the Congregational Church, and John F. Lynch and John C. Talbot of East Machias.

Assumed Duties In March

After Dr. Gilbert's pastorate, the following ministers, served the Machias church: The Rev. Fannie E. Austin of Akron, O., the Rev. I. W. Cate; the Rev. Hannah E. Powell, now of Waterville; the Rev. Paul Weller; the Rev. W. B. Watson, Winterport; and the Rev. William P. Farnsworth, now pastor of the Norway Universalist Church.

The present pastor is the Rev. O. Herbert McKenney, Jr., who assumed duties in March, coming from East Boston. Mr. McKenney was married in June of this year to Miss Nadine Ratcliff, daughter of Dr. John M. Ratcliff, visiting speaker on the anniversary program.

200th Anniversary First Parish Church



Top left:—Interior of First Parish Church looking toward the pulpit. (center) The First Parish Church as it looks today.

By Richard Hallet

In 1726, when Parson Smith was ordained as the first minister of the First Parish of Falmouth Neck, he wrote, "We are the first church that ever was settled to the Eastward of Walls—may ye Gates of Hell be never able to prevail against us—Amen."

Wiped Out by Indians

No doubt he was thinking how often before the church had been rocked to its foundations and its members scattered by the fury 'of savage beasts and still more savage men.' For in 1676 the parish had been wiped out by Indians. Survivors returned, but in 1690 the French and Indians again drove them away.

The consecutive history of the First Parish did not begin until 1718, when Falmouth Neck was founded. The Church was then Congregational, and in the stern Puritan tradition. The Parish was a theocracy, and its structure was as much political as religious, since there was no voting except by parishes, and the First Parish sent its representative to the Massachusetts General Assembly.

Parson Thomas Smith was the first settled minister, and held his office for as long as Louis XIV ruled over France. For 68 years, no less. The parish soon outgrew its first primitive church; and a second wooden building, known as "Old Jerusalem" was built on the site of the present building. It is to commemorate the 200th anniversary of the opening of this church of 1740 that a service will be held in the First Parish Church of Portland on July 20—which happens to fall on a Sunday, as it did two centuries ago.

The Rev. Frederick May Eliot, grand nephew of Charles William Eliot and President of the American Unitarian Association will preach; and in the audience will be Governor Sewall, members of the Harbor Defense, city officials, and all living former ministers of the First Parish Church.

Preached Hard Way

Parson Smith preached the hard way. His church was poor, and had at first only ten male members. But if he was short on congregation, he was long on prayer, which lasted an hour and sometimes an hour and a quarter. And the congregational stood through the prayer.

Certainly the outlook for Parson Smith was not of the rosiest. His parish was scattered, and made up of sailors, fishermen and farmers; and he made his visits to the various settlements in small boats, on snowshoes, on foot, and on horse-back. Several islands were included in his pastorate. His journeys were lonely and often dangerous; but he kept his contacts with his parishioners faithfully.

The old Parish Church had been at the foot of India Street; and when the new church of 1740 was proposed, there were violent objections. The sight, people said, was too remote from the settlement. Parson Smith wrote in his Diary, "We had a parish meeting about receiving the new meeting-house. I was at prayer. A sad opposition there was, and yet by a majority voted."

Voted, but actually, it was built at first by individual and not church subscription. It went on slowly, was not clapboarded at its western end until 1756, and not painted till after the Revolution, some 45 years after its beginning. In 1758 a bell weighing 800 pounds was imported from England, and hung in a separate frame outside. Not till 1760 was a tower built, and then Parson Smith noted in his Diary, "Our people raised the spire of the steeple. I prayed with them."

This Diary, which he kept up for the whole 68 years of his pastorate, was the beginning of the famous Smith and Deane Diary which runs through 1814, and is a storehouse of information about early days. Parson Smith confided all things, both joyful and sorrowful, to this comforting companion of a Diary. On Sunday, Dec 7, 1746, for example, he writes, "Thin meeting, and growing more so. Public worship is like to drop: for in the summer people fear to come because of the Indians, and in the Winter they cannot come."

Parson Wore Gloves

Snow-drifts held them back; and if they did come, they must sit in cold pews. Often the water in the baptismal font would freeze, and Parson Smith himself wore black gloves, with their finger-tips cut off, to allow him to turn the pages of the Bible comfortable. Thirty years after the founding of 'Old Jerusalem', as this second church was called, Dr. Smith writes. "It was so cold I was but 15 minutes in sermon." But he would abate nothing of his prayers, which had Calvinism at their core.

'Old Jerusalem' had its battles, both by sea and by land; and at times there was a touch of the New Jerusalem in the posture of affairs. On the 14th of June, 1775, Parson Smith notes, "An alarm muster. A goodly appearance." That was for defense. Then on June 17, he writes succinctly, "Charlestown was burnt." The news had come by horse-mail. On July 6, Mr. Samuel Dean lectured to Captain Bradisch and his company, who were going to the Army.

As it turned out, Captain Bradish might better have stayed at home, for on Oct. 16, the British frigate Captain, Mowatt, with a cat bomb-ship, two cutter schooners and a small bomb-sloop, "came up before the town and sent word that in two hours they should fire upon the town."

In fact this was delayed till nine o'clock the next morning, when they began, and kept it up till dark, with mortars and cannon. Then, landing marines, they burnt all the lower part of the town "up as far as Mrs. Bradbury's....A solemn time. A dreadful day," says Parson Smith. "My house was the last that was burnt."

Cannon Ball Hit Church

During this bombardment, 414 homes and buildings were destroyed, and one cannon-ball crashed through the walls of Old Jerusalem. Its grim black round may be seen today at the bottom of the chain from which is suspended the chandelier in the main body of the church.

But Mowatt's ships, though they could raze the town, could not take it, and he shortly put to sea again. In 1792 the church was repaired; and in 1801, a clock placed in the tower. A new bell, twice as heavy as the old, was got from England. Parson Smith died in 1795, and Samuel Deane, his associate, took up the Church—and 1814.

We have Mr. James Baker's reminiscences of the times of Samuel Deane and after. He speaks of the pulpit's sounding-board, and of the pulpit as 'highly exalted', forcing the pastor to 'preach down" to his audience. There was no organ, and no musical instrument, except a bass viol played by Oliver Bray Esq. The pews were square, and the seats hinged and turned back during prayer.

And there was no more heat than in the days of Parson Smith. Nothing but the fire-pans filled with live coals, and brought in by the children walking ahead of their elders. And even when these were introduced to the First Parish, members of other Societies threw out sarcastic gibes. "If the Unitarians"—(the Church became Unitarian in 1809) "would only adopt the warmer doctrines, they would not need other fires in their place of worship".

But in due season, heat came to all the other churches. (In those days brimstone was a factor in religion as well as an article of trade).

Mr. Baker notes that in 1825, the old meeting-house came down, when the Parish moved to the site of its present church. The old steeple came first. They tied a rope to it, high above the belfry; sawed the main supports as near through as they dared, and then strung out on the rope. A long pull and a strong pull and a pull all together.

But the steeple budged not, till someone cried, "Now boys, pull long and strong, the gospel comes har-r-d." Another pull and then the steeple was "lo, level with the dust."

Present Church

The present church was completed in 1826, when Ichabod Nichols was pastor. At this time the parish was presented with its crystal chandelier, and the two great Oxford pulpit Bibles were given to it by Madame Dorcas Deering. In 1809 a cross had been placed over the pulpit by the Rev. Nichols," though not without the opposition of some of his Elders." The present cross is believed to have been carved and put in place by the Rev. Thomas Hill, who had been President of Harvard in the Civil War years.

The Church's clock is the official town-clock to this day, and there was once an old law that no church bell in Portland could be rung until the First Parish bell had sounded its first note. Such was its paramount authority.

The First Parish Church has among its treasures a copy of Smith and Deane's Diary, once owned by Samuel Longfellow, brother of the poet, and himself a poet and hymn writer of great power. Longfellows have been pillars of the First Parish Church from its beginnings; and Stephen Longfellow, grand-father of Samuel and Henry Wadsworth, was clerk of the Parish from 1750-1773, and had his own private pew. Pews in those days were owned, lock, stock and barrel, and could be willed like any other real estate. They were upholstered to suit the taste of individual owners, and so the church, from the gallery, exhibited all the colors of the rainbow.

No Title To 12 Pews

To this day, says the present pastor, G. Ernest Lynch, there are 12 pews which the church has no title to.

"The interior of the church," says Carlton Small, "is now very much as it was in 1826. The hanging lamps on either side of the pulpit, and the baptismal bowl frame in the chancel have been preserved from the 'Old Jerusalem' meeting-house. The pulpit is the original of the present building, as are the pews, the gallery clock (a rare Willard) and most of the church fittings. Many pews are still occupied by descendants of the original owners. Of notable interest is the one to the right of the chancel, for many years occupied by Henry Wadsworth Longfellow. In the east wall are the ashes of the famous musician Hermann Kotzschmar, for whom Cyrus H. K. Curtis was named."

And among the wall tablets are those inscribed to Stephen Longfellow, to Hon. Prentiss Mellen, First Chief Justice of the Supreme Judicial Court of Maine; to William Willis, who wrote a history of Portland, and to Captain James Milk, who sounds mild, but a soldier of the French and Indian Wars.

Many Famous Preachers

The First Parish Church has boasted famous preachers. During the Civil War, the Parish was in charge of Horatio Stebbins, one of the greatest of Unitarians, who left Portland in 1864 to take a parish in the infant San Francisco. After Sumter was fired on, Stebbins preached one morning from a pulpit draped with the American Flag. Some of his parishioners grumbled at a lack of dignity; and Stebbins answered, "There is only one man whose respect I must and shall have, and that man is Horatio Stebbins."

Former Harvard President

After the war, came Dr. Thomas Hill, a world-famous mathematician, and former President of Harvard. Hill's advanced ideas on education paved the way for the far-reaching reforms of Charles William Eliot. Following Hill came John Carroll Perkins who had been minister at King's Chapel, Boston; Charles Rhind Joy, who has lately been doing refugee work in Lisbon and unoccupied France; Joel H. Metcalf, eminent astronomer, cited for special courage at Chateau-Thierry; Vincent B. Sillman; and the present pastor, G. Ernest Lynch of Duke University, and the Harvard Divinity School.

Perhaps the meaning of the persistence of the First Parish Church has never been put better than in the words of Horatio Stebbins, who said, "The permanence of this House of God has an illustration in the moral and spiritual life of the generations that have worshipped there. Nor wind nor storm nor earthquake-shock have moved its foundations, nor has devouring fire changed it to ashes. Through all changes of thought and opinon the great foundations of truth and faith have never been shaken...

"Hail then venerable House, beloved of the living. And hail, ye generations of the past, immortal dead, who have gone forward to the destiny of the Sons of God."

Dedham Church Centennial to Feature Pageant

Rededication, Supper, And Evening Program To Be Held Friday

When the Dedham Congregational church observes its centennial Friday, a rededication service will be held in the afternoon at 2:30 under the direction of the pastor, the Rev. Preston B. Hinderks. A public supper will be served in the town hall from 5:30 to 7 o'clock by the Ladies' Aid.

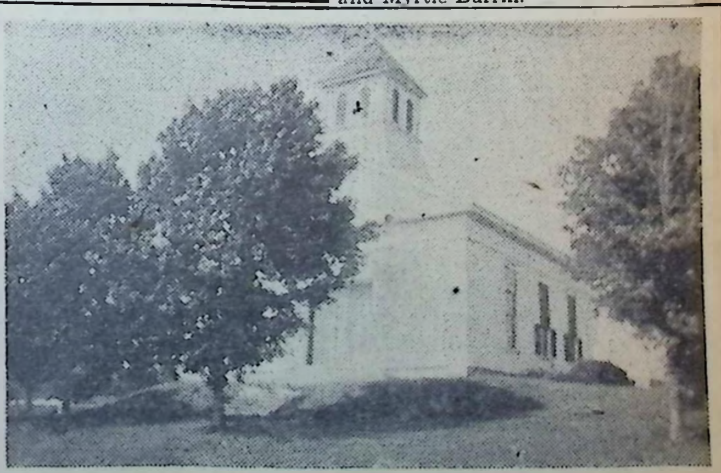
A pageant, "The Church in the Wilderness" (so-called by Candidate Rev. John Wood, Langdon, N. H., 1848), written by Miss Helen Robinson, Brewer, will be presented at 8 o'clock in the church. The program: organ music, Howard M. Goodwin; hymn of the century, "Blest Be the Tie"; narrators, Mr. and Mrs. Harold S. Burrill; old time choir, Clifford Burrill, Olive MacKinnon, Mary Burrill and Royce Allen; male quartet, Orman Pettengill, Royce Allen, Galen Goodwin, and Harold Burrill.

Sitting in Judgment, characters, the Rev. Mr. Palmer, Robert Goodwin; Deacon Parker, Harold Burrill, Jr.; Brother Fay, Leslie Burrill; Brother Card, Howard Goodwin; Brother Williams, Royce Allen; Brother Spofford, Clifford Burrill; Sister Matilda Satterly, Gertrude Hinkley ;and Brother Bentley, Chester Robinson.

Civil War Dayls and Ways, characters: a group of children, Royce Allen, Clifford Burrill, Olive MacKinnon, Harold Burrill, Galen Goodwin, Orman Pettengill and Bertha Burrill.

Among the Old Church Records, characters: Marcia Penney, Bertha Burrill, Olive MacKinnon, Clifford Burrill and Harold Burrill.

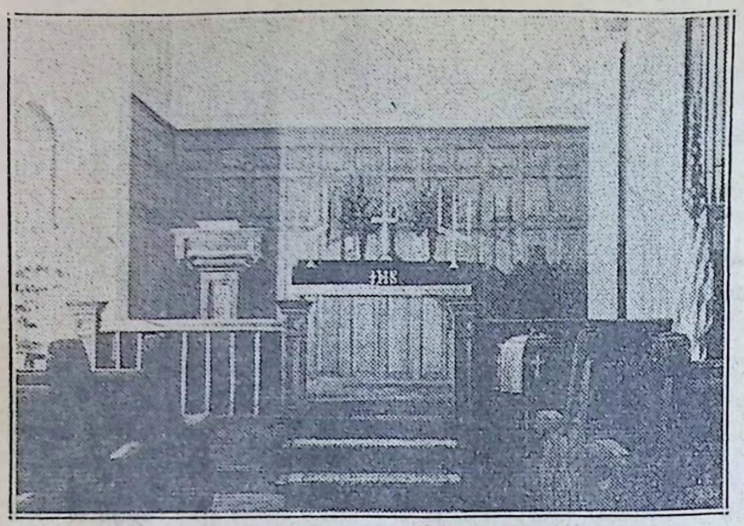
Procession of brides: Mary M. Burrill; Pauline Dole as Aimee Miller Dole; Eleanor Burrill as Mary S. Burrill; Myrtle Smith, Josephine Kiah, Jean Moore, Kathleen Knights, Gladys McLaughlin, Marguerite Hodgkins, Madge Jackson, and Myrtle Burrill.



DEDHAM CHURCH 100 YEARS OLD—Dedham Congregational church will observe its centennial with a rededication, public supper, and pageant Friday afternoon and evening.

AUGUST 6, 1941

Houlton Church To Be Dedicated



The new chancel of the Houlton Congregational Church which will be dedicated today.

Houlton Church Dedicates Chancel, Celebrates 130th Anniversary

Special Despatch to Sunday Telegram

Houlton, Oct. 11—The First Congregational Church of Houlton, organized October 10, 1811, is dedicating its new chancel Sunday and at the same time observing its 130th anniversary. The Rev. Rodney W. Roundy, superintendent of the Congregational Conference of Maine and the Rev. Doctor Harry Trust, president of the Bangor Theological Seminary, are to be the principal speakers. The services are to be at 10.30a. m. and 7 p. m.

Th Rev. Mr. Roundy will deliver the sermon at the morning session, the subject The Function of the Church, and Dr. Trust will give the benediction after the morning services which will close with a seven-fold Amen.

The evening service will open at 7 o'clock. Dr. Trust will deliver the sermon.

Gifts in memoriam have been made to the new chancel, including a baptismal font by Dr. and Mrs. F. W. Mitchell, in memory of their daughter, the late Mrs. Dorothy Grant; a cross and candlesticks, in memory of Mrs. Margaret McPherson Bull; the Lectern was given in memory of the late Mr. and Mrs. Frank Cook and their daughter, Ethel Cook.

Other gifts include vases and draperies, gift of Mrs. Frank Hughes (Dorothy Mann); hymn-board, Mrs. Parker C. Newbegin and Miss Ellen Newbegin, and altar rails, John V. Chapman. The panelling, chancel rails and altar were made by donated labor of Clifton Chapman, James Hamilton, L. L. McLeod and John R. Hall. Decorations for the altar and chancel rails were given by Miss Bernice Haley, Mrs. Frank P. Clark, Miss Ellen Newbegin and Mrs. Murdock B. McKay.

The Houlton Congregational Church is rich in history and is mingled prominently with the soldiers who were stationed on the Garrison, during the Aroostook bloodless war of 1812, windows and other equipment in the church having been donated by officers and soldiers and the organizers of the church, include the names of the descendants of the first settlers of Houlton. It is significant that 130 years later preparations are being made for soldiers to return again to Houlton, this time to be a short distance and in the same part of the town, near Garrison Hill, from where they were situated before.

Mrs. Moses Burpee has prepared a history of the church, which will be read at the morning service Sunday.

—July 27, 1941

Special Despatch to Sunday Telegram

Biddeford, July 26—The old First Congregational Church of Biddeford on the Pool Road, the so-called Pine Tree Church, will be open Sunday, August 3, for the annual service which has kept the church active for the past several years. The church, built in 1730, is one of the oldest in the State.

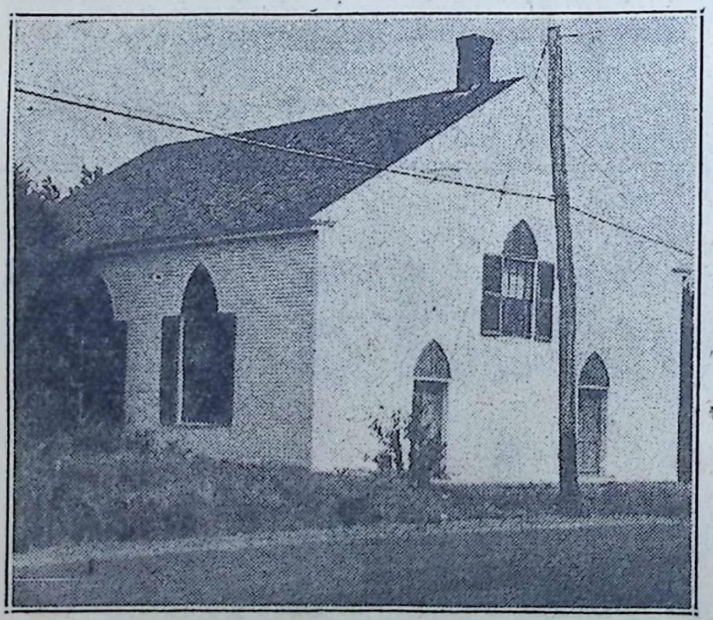
The Rev. Elwin L. Wilson of the Foss Street Methodist Church will be guest preacher, assisted by Mrs. Wilson as organist, and Gladys Goodwin as vocal soloist.

Regular services at the church were suspended about 50 years ago. The death of many members and the moving into Biddeford of others, where the Second Congregational Church was established, brought about the suspension of activity.

But loyalty to the old church has lived on through the years in the surviving members and some of the younger generation. Each year it is opened for one special service. Summer visitors attend the service in the church which served during the days of the revolution and the war of 1812.

Friends of the ancient church take care of its maintenance. This group led by people living near the building, refuses all publicity and thanks for its work. The following board of trustees of the church meets annually: Luther Piper, John W. Staples and Ray Binley.

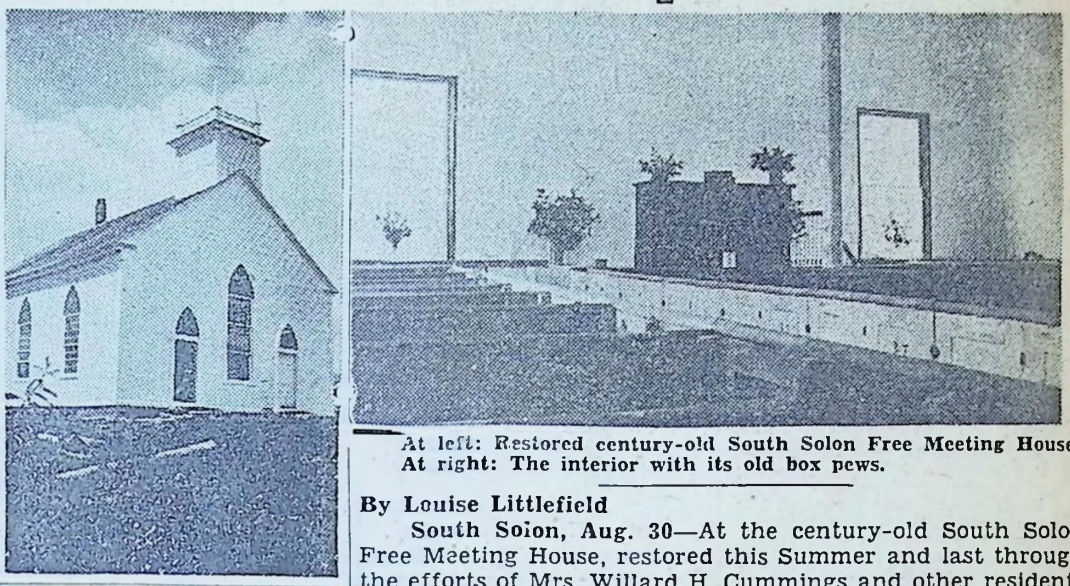
Services Here Once A Year



The Biddeford First Congregatinoal Church, the so-called Pine Tree Church, on the Pool Road. Built in 1730, it served a devout membership many years. Regular services were suspended about 50 years ago but the church has been opened annually for a special service each year.

211-Year-Old Church At Biddeford Opens Today For Annual Service

Restored Solon Meeting House Center Of Church Experiments



At left: Restored century-old South Solon Free Meeting House. At right: The interior with its old box pews.

By Louise Littlefield

South Solon, Aug. 30—At the century-old South Solon Free Meeting House, restored this Summer and last through the efforts of Mrs. Willard H. Cummings and other residents of Skowhegan, several interesting experiments in the field of cooperation between rural church and community are being worked out.

Unique Idea

God's Acres of corn and beans planted beside the pretty little edifice with its arched windows and pinnacled square tower, help to provide church funds, while a number of farmers in the neighboring countryside plan to devote plots of their own land to the same end. Possibilities of a sustenance farm for the minister, if arrangements can be made for a year round pastor, are likewise being considered. The town of Solon has offered assistance in making the church grounds more attractive.

An interview with the 1941 summer pastor, E. Gardner Anderson,, a student at Andover-Newton Theological Seminary, brings out details of a development of the country church in Maine today.

The South Solon Church, says Mr. Anderson, was built in the year 1842 on land belonging to one Nathan Jewett who quitclaimed the land it occupies so long as it should be maintained for a free meeting house. It was then dedicated as the South Solon Free Meeting House. For a number of years it had its own pastor, and then as the population and the money of the little corner settlement dwindled, it engaged the ministers of the town of Solon to preach. About 30 years ago the meetings were abandoned with the exception of occasional services in the summer months. From time to time families used it as a place for reunions and finally services were discontinued.

Deserted Church

Last year the deserted meeting house came under the notice of Mrs. Helen Cummings of Skowhegan who took an interest in the church and community here. Each Sunday there were services conducted by visiting ministers of the Congregational churches. Their preaching was done under great difficulties, as none knew just when the roof might fall in or the plaster drop from the walls and ceiling. To make matters worse the foundation was anything but secure, and Mrs. Cummings perceived the need of a new one as soon as possible. The natives helped to put this under the building and then the roof was repaired and reshingled. At the expense of Mrs. Cummings and other public spirited people of Skowhegan and towns around about, new plaster was put on the walls and the church was painted. All that now remains to complete reconstruction and redecoration is to paint the old box pews.

The town of Solon has offered through its street commissioner to grade and reseed the land about the church. A flagpole and flag have been given and will be placed next Summer. The old Nathan Jewett place has been acquired by Mrs. Cummings and with it the land of the church, which is still quitclaimed because of the activities of the meeting house.

The church was once in the Congregational Conference of Maine and it may return before the Summer is entirely over, depending on the vote of the members and the decision of the conference.

At the beginning of this Summer my wife and I were sent to the parish by Andover Newton Theological School to work among the people. Mrs. Cummings meeting the expense of the summer ministry herself.

The farmhouse still standing on the Jewett land has this season been used as a parsonage. Some neighbors and my wife and I redecorated the old place and made it very livable.

Covered 6,500 Miles

We began by calling upon all the people in the area and during the Summer we covered 6,500 miles in making out calls and in collecting the children for Bible School and the people for church. This is a real rural community and the people live anywhere up to six miles out in the country. There are only old dirt roads over which to travel and the going is hard. The people without cars must be transported. We have a '36 coupe and have carried as many as 14 in it to the meeting house.

Meetings are held at 3 o'clock in the afternoon and our average attendance has been 110 each Sunday. Many of the congregation are from towns about here who want to see the church and its work. In the local community are about 60 adults and an equal number of children. We have a junior choir of 30 boys and girls. They sing each Sunday and have rehearsal once a week.

Bible School was held each morning for two weeks during July and there were 47 on the roll. The older children have to help their parents and so were free only on Sundays. Through the help of the Maine Bible Society we gave 36 Bibles to children after the school was closed. We were amazed to find about 20 children who did not even know who Jesus was.

Many of the children who attended the Bible School were baptized at the request of their parents.

I spent three or four weeks out in the fields helping some of the farmers get in their hay. They found it impossible to hire help because of the higher wages being offered in national defense work. Someone had to help them and the minister was the one to do it. The results were gratifying. These people are the grandest to work among that a minister could ever ask for. The least little thing is appreciated.

There was plenty of fruit and vegetables to be given by the farmers to the minister and his wife.

Corn And Beans

By the side of the church two acres of corn and beans were planted to be used for church finances. These are called God's Acres. The children weeded them to the best of their ability. Three hundred chickens were donated to the church and distributed among the children. They are under no obligation to the church because of the gift. They own the chickens and are to sell them for pin money. But the children have offered to contribute some of the money they make to the church.

Three boys from the Little Wanderers' Home, fine, willing lads, are living at the parsonage. The idea of this project has been to give the country minister a means of income I feel it is often difficult for ministers to use boys in this way to advantage, since a minister's own work is so exacting and takes so much of his time that he and his wife are never home enough to give them proper care.

An experiment is being considered to give the pastor a sustenance farm as an aid to a country minister's living. In my opinion, however, this can hardly succeed, for a farmer's job is an all-day job and so is that of the minister who is on his toes and wants to reach his people.

There is a little church in the next town and the two churches are being worked together. If a permanent minister comes here, it will be to serve them both. This would make a good-sized parish for one man.

Want It Year-Round

There is a chance that the work may be carried on into the Winter if the churches can send a missionary-funded man here. Self-support is not possible at the present time, though a Lord's Acre plan with all the farmers setting aside a section of their land to raise for the church will be a great help in such a community. If the church cannot be open all Winter, seasonal meetings will be held.

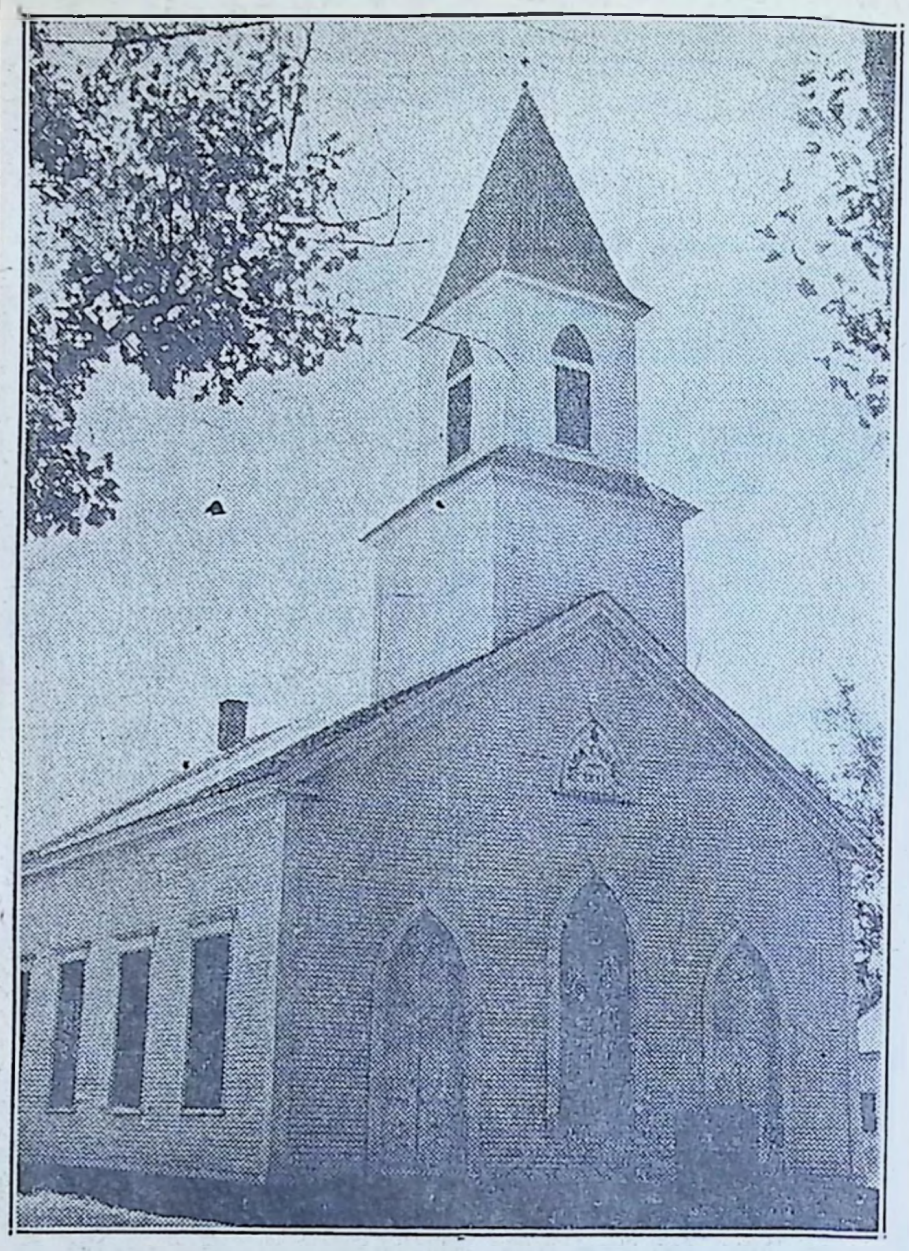
I hope that a minister can work here all the time as the people feel the need of one and as there is a great work to be done. A city minister would be overjoyed at the response one receives from these fine people in church work.

This is the story its summer pastor tells of the rejuvenated church in South Solon.

Mrs. Cummings, who has played so active a part in restoring the South Solon church and building up its influence, is the mother of the noted Maine portrait artist Willard W. Cummings, a group of whose paintings were recently on exhibition in the L. D. M. Sweat Memorial Art Museum in Portland.

—September 7, 1941

Marks Hundredth Anniversary



Union Church of Unity which will celebrate the 100th anniversary of its founding Sunday with special services morning and afternoon.

Special Services Will Mark Centennial Of Unity Church

Special Despatch to Sunday Telegram

Unity, Sept. 6—The Union Church here will observe its 100th anniversary Sunday with a special program at which the Rev. H. F. Aldrich of Augusta will deliver the main sermon.

The centennial will be observed at 10.30 a. m. and following prayer by the Rev. H. C. Glidden of Benton there will be a vocal solo by Mrs. Izora Knight. Rev. Aldrich will deliver the sermon at this time.

In the afternoon, opening at two o'clock, another program will be held with prayer by the Rev. George Davis of Palermo. Mrs. Margaret Vickery will read letters from former pastors and a historical sketch of the church will be given by Mrs. Lida B. Chase.

The Union Church is one of the oldest in the town. It was founded by the Universalist Society and the committee in charge included Dr. Rufus Burnham, Hale Parkhurst, Samuel Kelley and James Connor. While plans for the Church began in 1838, it was not until three years later that financial arrangements had been completed.

Pews were sold to persons interested in the work and many of them paid for them by working on the building or providing materials for it.

The church first was occupied by the Free Baptist Society, and when this group gave it up, it was helped by a Methodist group and became known as Union Church.

More recently the church has been carried on by the Methodist Conference. The Rev. Roy Dalzell, who has held pastorates in several sections of the State, is now pastor of the Church.

The arrangements for the observance of the church's hundredth anniversary have been in charge of several committees, chairman of which are Robert Whitehouse, Mrs. Chase and E. D. Chase.

Mrs. Chase is a descendant of one of Unity's oldest families. Her people came to Unity from Plymouth, Mass., landing at Hampden in Penobscot Bay, and traveling over a spotted trail through the wilderness to settle in this community.

TO BE REDEDICATED—The Stillwater Federated church will be rededicated at a service Sunday afternoon at 3 o'clock. Extensive improvements have been made on the church, which is about 90 years old.

Stillwater Church To Be Rededicated Sunday Afternoon

Many Improvements Completed In Old Federated Church

(Special to The Bangor Daily News)

STILLWATER, Dec. 12—The Stillwater Federated church will be re-dedicated Sunday afternoon at 3 o'clock with appropriate exercises. The building committee announces that the work which has been going on for about a year is now completed.

The program will be as follows: Organ prelude; invocation; hymn, Holy, Holy, Holy; Looking Backward, a short history; anthem, young peoples' choir; address, the Rev. R. W. Roundy, state superintendent of Congregational-Christian Conference; address, the Rev. John G. Rogers, superintendent, Bangor District, Methodist church; offering; sentences of dedication; doxology; prayer of dedication, the Rev. W. H. Stewart; hymn; benediction; organ postlude.

This church was erected about ninety years ago, and the builders used very substantial timbers in the framework. It has been repaired and changed in its appearance through the years but the recent work, is the most extensive ever done. The building committee is the Rev. A. G. Christopher, pastor and treasurer of the fund, George W. Dow, Donald Pressey, Alfred Wickett, Wendall Grant, and Raymond Smith.

The exterior of the church is painted white and the shutters are green. The interior is finished with cream insulated board and dark trim. A new platform has been built across the entire front of the church with a worship center in the middle. A beautiful velvet drape on the front wall sets off the altar table on which are the brass cross and candlesticks. The pulpit and lectern with two pulpit chairs give balance to the setting, and new aisle runners and platform carpet in red give warmth and color.

Ceiling lanterns complete a harmonizing picture, and venetian blinds have been installed on the side windows.

In the choir loft a window is covered with windowphanie with a figure of the Good Shepherd.

Old Bible Found In W. Brooksville

Pastor Finds English Bible Published In 1753 In Parsonage

(Special to The Bangor Daily News)

WEST BROOKSVILLE, Dec. 12—A copy of an English Bible published in Edinburgh in 1753 was found in the parsonage of the West Brooksville Congregational church by the Rev. Frank J. Mucci.

It is twentieth edition of the King James Version and it bears the signature of one Moses Ellis and the date in his handwriting, May 11, 1763. This copy was probably left in West Brooksville by the Rev. Manning Ellis, who was the first pastor of the West Brooksville Congregational church, serving from 1826 to 1835 and from 1858 to 1860.

This Bible has a special section immediately following the New Testament which has the following on its title page: "The psalms, hymns, and spiritual songs of the Old and New Testament, faithfully translated into English Metre: for the use, edification, and comfort of the saints in publick and private especially New-England."

This Bible, with other Bibles, will be on exhibition next Sunday morning at the South Brooksville Methodist church and Sunday evening at the Cape Rozier Methodist church as a part of the observance of Universal Bible Sunday.

The 50th anniversary of the laying of the cornerstone of Trinity Episcopal Church will be celebrated by a special service at 7.30 o'clock, Sunday evening, Oct. 5, at which the Bishop of the Diocese of Maine, will be the preacher.

Fourth Rector

Climax of the anniversary service will be the formal institution of the Rev. Victor Marshall Regan by Bishop Loring as fourth rector of Trinity. Father Regan, formerly rector of the parish of Campobello, N. B., has been acting in that capacity in Trinity parish since he officiated at his first service at the church this Easter.

Trinity Church or Trinity Chapel as it was originally called, had its first roots in a Sunday School class held by the Rev. Charles Talcott Ogden, then general missionary of the Episcopal Diocese of Maine in the parlor of his home at 18 Clifton Street. From a nucleus of two children in 1884 the class grew to a Sunday School and the school enlarged until the parlors of the Ogden residence proved too small to accommodate its increasing numbers.

Mr. Ogden's cherished ambition for the erection of an Episcopal Church in the Deering district took form and received support from community members and church authorities.

The roll of communicants in 1891 included George C. Codman, Mrs. Harriet Louise Codman, Mrs. Manasseh Smith, Mrs. George Motley, Miss Mary Ramsey, Mrs. Henry Fitz, John T. Hull, Mrs. Joseph Tryon, Mr. and Mrs. James Parker, Mrs. Florence Gardenier, Miss Lucy Anderson and Mrs. Frank Redlon, none of whom are now living.

The cornerstone was laid Sept. 23 1891, by the Rt. Rev. Henry Adams Neely, then bishop of the Episcopal Diocese of Maine, who also pronounced the dedication service. Beneath the cornerstone was placed a box containing a prayer book, a New Testament, a hymnal, copies of church papers: the North East and the Living Church copies of the Portland Press and the Argus, a list of members of the first church in Westbrook afterward Deering, organized in 1765; an account of the Sunday School begun in 1884 and a list of the scholars; a list of donors to the building fund, a journal of the 1891 annual convention of the Diocese of Maine and coins dated 1891.

The stone foundations were laid, the frame of the chapel errected and boarded in and the transept finished when the first service was held in Trinity on Easter Sunday, 1892. Two years later in 1894 the chapel had been completed at a cost of $5,500.

On May 9, 1896, it was received into the Diocese of Maine, and it was free from debt when it was consecrated on June 28, of that year by Bishop Neely.

The Rev. Charles T. Ogden, through whose missionary vision and zeal Trinity Church was built, served as its priest-in-charge from 1896 to 1898. Loved and honored as a priest and a gentleman of the old school, he was made an honorary canon of St. Luke's Cathedral. He passed away May 31, 1911.

During the Summer of 1898 when the Rev. Mr. Ogden had removed to Ogontz, Pa., the Rev. Marcus Carroll served for some 10 months as interim pastor.

The Rev. Ernest A. Pressey was placed in charge of the parish by Bishop Neely on May 1, 1899, entering on a pastorate which continued till July 1, 1933. During its 34 years many changes took place. In 1899 the city of Deering was incorporated into the City of Portland, becoming a desirable and populous section. This provided a wider field of service and the parish grew until in 1911 Trinity Church ceased to be a mission and on May 16 was made an independent church.

The rectory at 119 Coyle Street had been purchased on March 25, 1909, and during Mr. Pressey's rectorship many improvements and additions were made to the church edifice itself. The basement was converted into the present parish hall in 1924.

The esteem in which Mr. Pressey was held by the diocese found expression that year when he was elected a member of the standing committee and an honorary canon of St. Luke's. He was five times sent as a representative to the general convention of the Episcopal Church of the Unted States.

Recognition of his years of faithful service was given by his congregation in 1930 when at a reception in his honor he was presented with a gift of gold which enabled him and his wife to go abroad on a tour which embraced England , France and Switzerland.

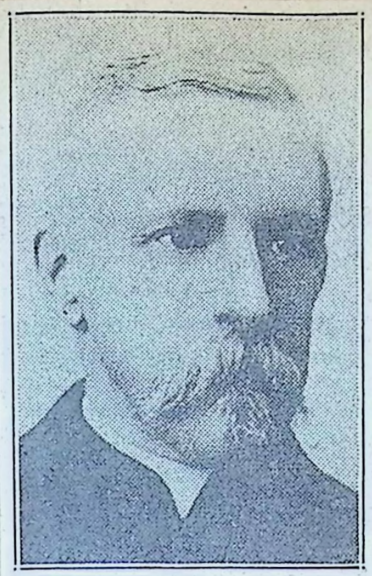
In 1933 the Rev. W. Nevin Elliott came from the diocese of Pennnsylvania and served as rector of Trinity until Dec. 31, 1940. A cloister was added to the church during his rectorship and many more improvements made. Trinity celebrated its 25th anniversary as an independent parish with a special service and banquet in 1936 under his leadership. In 1939 he organized the Trinity Chapter of the Brotherhood of St. Andrew.

On Easter, April 13, 1941, the Rev. Victor M. Regan began his present connection with Trinity Church.

The late Mrs. Sara Delano Roosevelt was a regular attendant Summers at his former church in Campobello, where President Roosevelt is an honorary vestryman.

The part which the Ogden and Pressey families have played in the upbuilding of Trinity Church is an essential part of its history. Both Mrs. Ogden and Mrs. Pressey were active in good works, and the children of the church's two first rectors have continued among its warmest friends and supporters.

Miss Marguerite Ogden has always been deeply interested in the church and in the work of the Episcopal Diocese of Maine. For many years she taught a class in Trinity Sunday School and under her direction as organist Trinity Church had one of the finest chairs in the City.

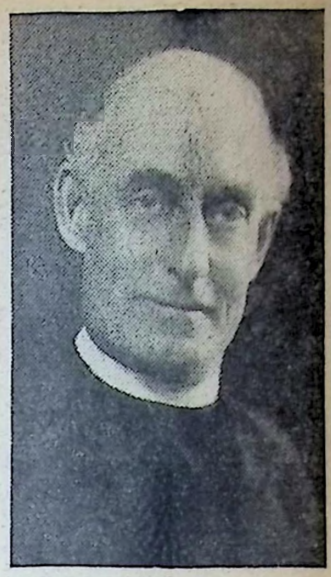


Top left: The Rev. Charles Talcott Ogden.

The Ogden family still retain the residence on Clifton Street where the first Sunday School was held. The two living sons of the family, Phillip, professor of Romance languages at the University of Cincinnati, and Henry Neely, professor of engineering at Cornell University, whenever they come to Portland continue to worship in the church built through the missionary efforts of their father.

Both sons of Canon and Mrs. Pressey were ordained as clergymen in Trinity Church by the late Bishop Benjamin Brewster. Herbert E. P. Pressey, rector of St. Mark's Church, Augusta, is now chaplain with the 103rd Infantry, Camp Blanding, Fla., while Richard P. Pressey is receor of another Trinity Church at Cliffside Park, N. J.

Below: Rt. Rev. Oliver L. Loring, Bishop of Diocese of Maine.



Top right: The Rev. Ernest A. Pressey.

Special Services Today Mark Foreside Church's 50th Year

Built By Civil War Officer

—August 31, 1941

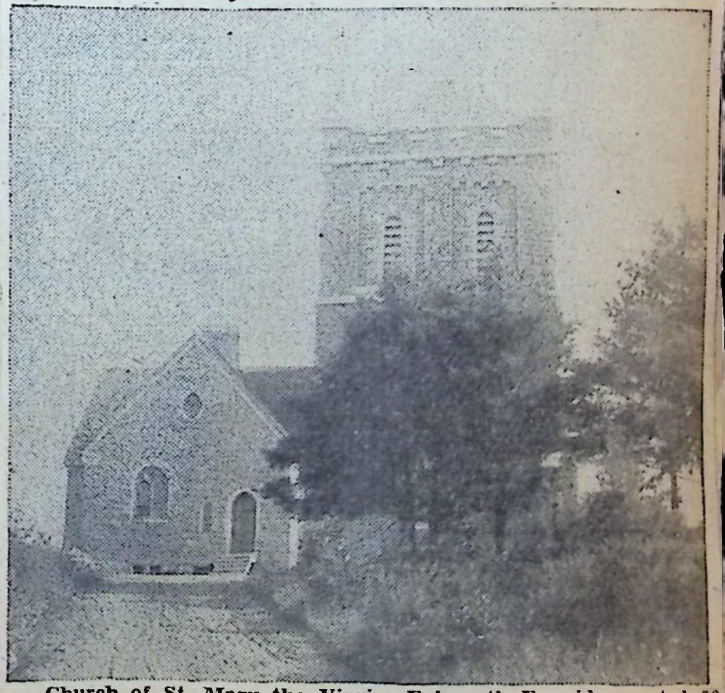
Today marks the semi-centennial of the main part of the Church of St. Mary the Virgin, Falmouth Foreside, which was built by the late Brig. Gen. John Marshall Brown, Civil War officer and for many years identified with Portland business and civic life.

At 5.30 p. m. today, a special anniversary service will be held in the church with the Rt. Rev. Oliver L. Loring, bishop of the Protestant Episcopal Diocese of Maine, as the guest preacher. He will also confirm a class of candidates for membership, who will be presented by the Rev. Charles E. Whipple, rector of the church.

At 8 a. m., Holy Communion will be celebrated by the rector, who at 10.30 will officiate at Holy Eucharist and preach.

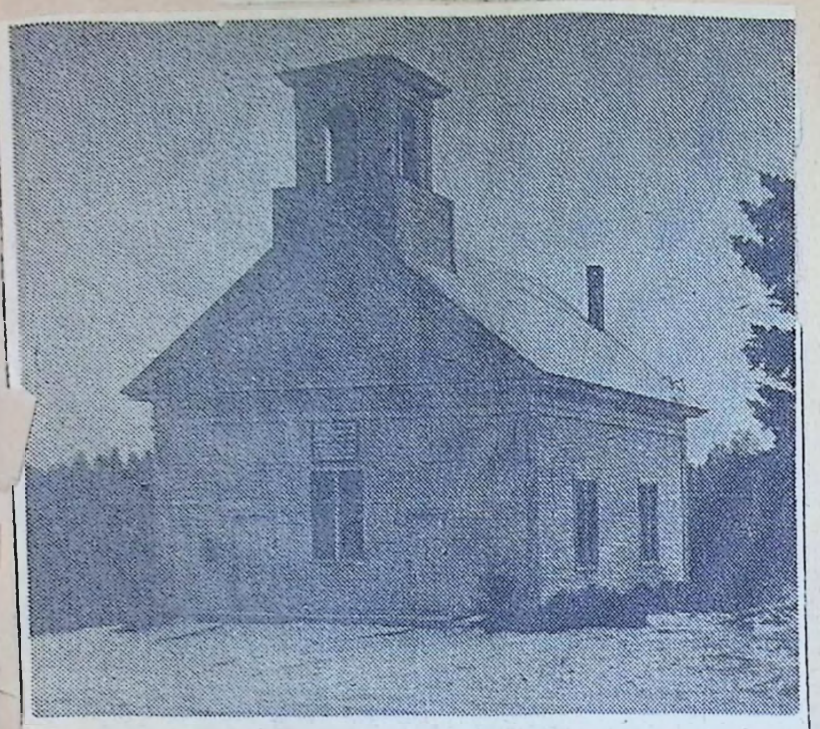
The auditorium portion of the present church was built by General Brown and presented to the Diocese of Maine in memory of his daughter, Alida. Later, the General had the tower built and this was made a memorial to his parents.

The fine stone structure and tower form one of the most imposing small church edifices in the State. For many years the chapel was known as the Church of St. Mary the Blessed Virgin, the name given by its donor at the time it was dedicated. The church organization has been a parish 15 years.



Church of St. Mary the Virgin, Falmouth Foreside, erected 50 years ago. Bishop Oliver L. Loring of the Episcopal Diocese of Maine will preach the anniversary sermon service at 5.30 p. m. today.

JANUARY 27, 1942—



OBSERVES ANNIVERSARY—The Harrington First Baptist church, the "Church in the Wildwood," observed its third anniversary Thursday. The old church building, unoccupied for many years, was reopened three years ago when a church was organized under the leadership of the Rev. J. K. Eastman.

"Wildwood" Church In Harrington Has Third Anniversary

Steady Progress Shown Since Church Reopened Three Years Ago

(Special to The Bangor Daily News)

HARRINGTON, Jan. 26—The First Baptist church of Harrington, better known as the "Church in the Wildwood" held its third anniversary Thursday.

This unique church, set back off the main highway between Cherryfield and Harrington, has completed three years of pioneering venture. For many years the building has been vacant and idle, and at one time there was some talk of tearing it down. But for the past three years a very enthusiastic work has been carried on. The attendance for the past year has been very encouraging and many come from distant towns regularly. The Rev. J. K. Eastman is pastor.

The year has been marked by many outstanding events, such as special services held by the young people of the church. The older people took charge of an evening service, and the men had a special night. At Easter and Christmas appropriate services were held by the children of the church. Throughout the year, visiting speakers have brought very inspiring messages.

A definite program of evangelism has been carried on by all departments of the church, resulting in several conversions and baptisms. Study and use of the Bible has been stressed.

The reports of the various church departments showed all bills paid with a healthy balance remaining in each treasury. Finances of the church met wholly by free-will offerings.

There was a good attendance at the roll call. The business meeting was held first, with the election of officers for the coming year. Roll call followed, each member giving testimony or a verse of scripture, after which a message was given by Karl Nuss of Columbia. After the service, choruses were sung and refreshments were served by the women and girls of the church.

It was announced that the mortgage payment on the new parsonage was paid ahead of time, and that one more payment will completely clean it up.

For two consecutive years young men from this church have been chosen presidents of their graduating classes at the Philadelphia School of the Bible. Anthony Cunio, who now is pastor of a church in Rummyamede, N. J., headed the class of 1941. Clarence Kennedy, who is to be graduated in June, has been chosen president of his class also.

The past year the pastor, the Rev. Mr. Eastman, has been carrying on Bible talks in some 12 schools, averaging about 300 children reached every week. In the summer Mrs. Eastman carried on a daily vacation Bible school, which was greatly enjoyed by the children, but was cut short because of the pastor's ill health which necessitated a two months leave of absence. Since his return more activity has been taken on in a wider range of outlying districts.

Anniversary Planned At Bridgton

Plans are under way for the centennial observance of Methodism in Bridgton and the 73rd anniversary of the church building, which will be held in June. Shown above is the Methodist Church, while in the insert is the pastor of the church, the Rev. William T. Bennett.

Date For Centennial Observance Of Methodism In Bridgton Is Set

Special Despatch to Sunday Telegram

Bridgton, March 21. — Although plans are by no means completed they are well under way and rapidly progressing for the centennial observance of Methodism in Bridgton, and the 73rd anniversary of the church building, which will be held Saturday and Sunday, June 13 and 14.

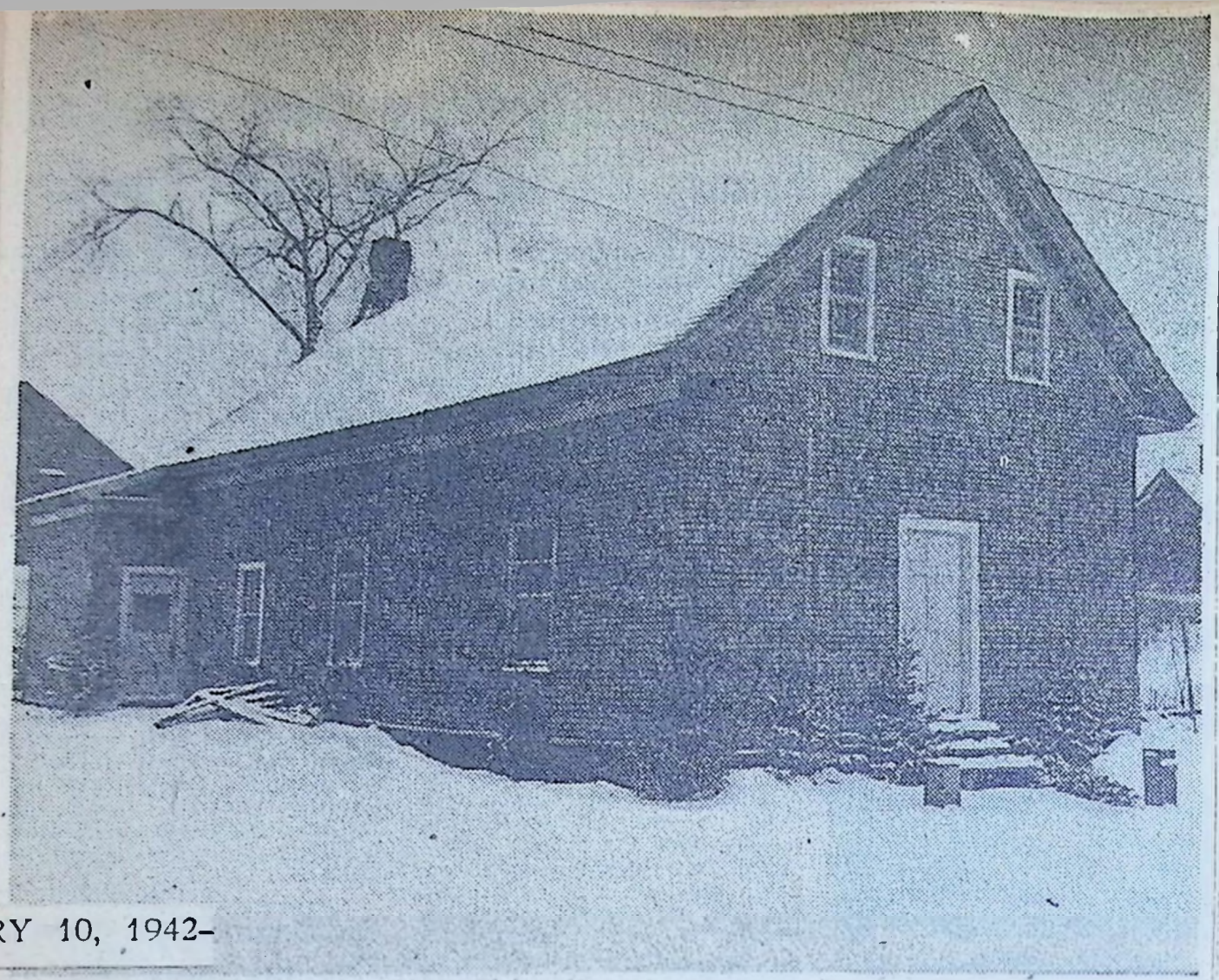
The following 27 years after the Methodist Society was organized in 1842, services were held in a building on South High Street, long since torn down. With the passing of the years, the need of a larger and more central building became an acute question and the Ladies' Sewing Circle, organized about the same time as the society, rose to the occasion and from money earned and saved over the period of years purchased in [illegible] for the sum of $400 the land on [illegible] the church is built. With [illegible]nall Bacon, the Rev. M. B. Cum[illegible]gs, George Freeman and Samuel [illegible]ok as committee chairmen, work was immediately begun. The year was a busy one with money raising and church building, and many were the set-backs encountered and mastered. It was dedicated in a solemn and befitting manner with the Rev. George Webber and the Rev. K. Atkinson of the Gardiner District, as presiding elders.

The coming centennial celebration owes its origin to the present pastor, the Rev. William T. Bennett, who with Mrs. Bennett came to Bridgton from Cornish late in November, 1941. Mr. Bennett succeeded the Rev. Frank Oldridge as pastor of the church and preached his first sermon here Sunday, Dec. 7.

Upon learning of the coming centennial date he immediately set about making inquiries as to the possibility and advisability of holding a centennial celebration and the idea was met with such approval and enthusiasm that plans were soon begun. At a recent meeting committees were appointed which consist of program, Paul Walker, John J. Littlefield, Mrs. Fern Yates, Mrs. Isabel Richardson, William R. Knight; publicity, Judge J. Bennett Pike, Mrs. Ada Knight, Frank M. Stone. As plans progress sub committees will be named.

Several projects are being undertaken in connection with the event, the largest of which is the painting of the church which it is hoped may be completed in ample time. One hundred new hymnals for the Sunday morning services of the church will be secured and used for the first time at the Sunday morning service of the centennial. Mrs. Helen Easton is in charge of this project, and the hymnals will be the gift of friends of the church, each book as a memorial to some relative, pastor or friend and so inscribed. The pastor will see to it that new song books for the evening services of the church are also secured. The vestry floor project is already completed, repair of the auditorium ceiling and other similar items will also be effected.

A special feature in keeping with the occasion will be the using of the old five piece silver communion set at the Sunday morning communion service. The set has already been taken out of storage where it has been for 40 years.



FEBRUARY 10, 1942–

NEW INDIAN ISLAND CHURCH—The modest edifice which Rev. and Mrs. Jesse Starr have transformed into a church and which will, they hope, become a power for good.— By NEWS Staff Photographer.

Little New Church Starts With Courage and Faith

It Has Been Started On Indian Island, Old Town, In What Was an Old Tribal Hall; Young Pastor Isn't Afraid of Hard Physical Labor

OLD TOWN, Feb. 9—This is the story of a small band of people, led by two gallant souls who left the luxurious green lawns of Long Island to work in a community known as Indian Island; of two brave young dreamers who visioned —and still do—a flourishing little church where the first Americans may worship the Great Father with the depth of reverence possible to the redmen, and of the people for whom these two are working.

This is the story of the Rev. and Mrs. Jesse Starr, of the newly-organized Baptist church on the Penobscot island reservation in Old Town, and of the 40-odd Indians who have helped, with all the resources at their command, to make their dream of a church an actuality.

The church, now a bare, barnlike building covered with simulated brick on the outside, was actually organized early last week. With the inside yet but half-finished, a full program of church work is being carried on by Mr. and Mrs. Starr, and construction goes ahead, slowly but surely, on the little edifice.

Jesse Starr comes from Pennsylvania; his lovely young wife, from Long Island. They met several years ago when they were both students at the National Bible Institute in New York city. Both had spent the past six years in New York city before coming to the Indian community about two years ago.

Mrs. Starr was a Baptist church missionary in New York city for several years, prior to their coming to the Old Town reservation. Mr Starr, also, was exceedingly active in his work as a churchman.

PRINCESS INSTIGATOR

It is a recognized fact that, wherever any move is afoot on the reservation for public betterment, Princess Watowaso, well known Penobscot singer and actress, known in private life as Mrs. Bruce Poolaw, is involved somewhere.

This case is no exception.

Princess Watowaso, regarded by island residents as a wise counselor, and who swings as much weight in tribal matters as any other Indian, male or female, in Eastern Maine, made a wide circle of distinguished acquaintances during her long career on the stage.

Three years or so ago, she spoke to a New York churchman of her acquaintance about establishing a church for the relatively few but interested Protestant residents of the island.

The churhman took up the matter, and Jesse Starr, not then ordained, came to Old Town to investigate the situation. With the courage of youth, the athletic, personable young theological student looked at the little island setup—a far cry from New York—and went back.

"We'll go," he said.

In that fashion Princess Watowaso, to whom tribesmen and their wives come daily for counsel, encouragement and sometimes material aid, had effected another change.

STARRS ARRIVE

Shortly afterward, the Starrs arrived on the island, then arrayed in all the riotous colors of October. Maine winters are bleak, and possibly it was as well that the ambitious, happy young couple came when the little community was at its colorful best.

They must have had to remember the lovely, flaming autumn many times that winter. There was no church then, and the Starrs made their home in the novelty store operated during the summertime by Chief Poolaw and Princess Watowaso. There they conducted services for the nucleus of their parish, and laid the foundation for the long, hard struggle to found a church in the community.

LEAD INDIAN FLOCK—Rev. and Mrs. Jesse Starr, of the Indian Island Baptist church, Old Town, have evolved the beginnings of a church from an ancient tribal hall on the Penobscot reservation, where they hold regular services. Much of the work on the building was done by the Rev. Mr. Starr.

WORK AND PRAYER

It took a deeply-founded belief in work and prayer to start a parish on Indian Island. The Starrs started from scratch, with little material aid, but with the knowledge that a group of people wanted them.

Steadily the couple worked to get a church operating on the island community. Seven days each week they worked with their flock, man and wife, side by side.

Then, not long afterward, Jesse Starr was ordained. He became a minister as well as a missionary. He was even better equipped to serve the island and its people, which he and Mrs. Starr had come to love.

Not only the island and its people have given the Starrs cause to feel deeply attached to it. Their little daughter, whose name eluded the reporter and who must remain a mischievous memory called "Twink," until the next visit to the new church, and a new baby daughter, now about six months old, are also part and parcel of the community which has taken them to its warm Indian heart.

The new church was once a tribal hall. Work of rebuilding the old structure started about a year ago last April. Although it is far from finished, already it shows how many hours of work have gone into it to bring it where it is today.

Jesse Starr did a great part of the work himself. Indian men, after their day's work in the factories of Old Town, pitched in often to help with the work, which went slowly.

Funds for the church came from the pockets of the Indians, most of whom are in the low-income group, and Mrs. Starr said, "from Christian friends," many of them outside the community.

Work on the church went slowly for more reasons than one—Jesse Starr did not want his people to be ridden with debt.

"We raised all the money we could and gave supplies and work, to build the church," Princess Watowaso told a reporter recently.

"Didn't you run a lot of benefits to help get the ball rolling?" we inquired.

"No, only an occasional food sale," the princess answered. "You see, Mr. Starr doesn't believe in such things."

"What does he believe in, to raise money?" we inquired bluntly.

"Work and prayer," she replied, simply.

Fortunate, then, that Jesse Starr is a born worker. When THE NEWS representative called at the island, the likeable, gracious minister was cutting wood in Cardville, several miles away, preparing for more cold weather!

"He works as hard as any man on the island," its residents will tell you. "Real physical labor, too."

Physically, the church, located deep in the heart of the island, surrounded by the homes of its parishioners, has a long, long way to go.

Three unpretentious rooms in the rear of the structure are all that are being occupied now. A combination bedroom-living room for the Starrs and their two young children, a kitchen and a somewhat larger room, used for holding services, are the only rooms being used at the present time.

The Starrs' quarters are made gay with bright curtains and all the small knicknacks that an intelligent woman with good taste can use to make a home from a house. The church-room, with unpainted benches, and a small organ in one corner, is the center of worship now.

Not knowing what lay in the room beyond, the reporter suggested taking a picture of the Rev. Mr. Starr in his pulpit, in the auditorium.

Mrs. Starr laughed. "Go look in the auditorium," she said.

Half-finished church furniture lay in piles about the place. There was no pulpit, no velvet draperies, none of the physical properties associated with a church.

"Jesse will build a pulpit, when he needs one," Mrs. Starr said, quietly. "We're not quite ready, yet."

The Indians, Protestant and Catholic, have a deep regard for the Starrs and their children. As for the Starrs—

"We love it here," Mrs. Starr told the reporter. "This is our home. Our people are as easy to work with as white people. And they are very appreciative of what we try to do."

About 35 Indian children are enrolled in the Sunday school, and approximately 25 adults can be expected to attend church services, on an average.

There are two church services on Sunday. Sunday school is also held. Mondays, Mrs. Starr conducts a ladies' Bible class. Tuesday afternoons, there are two classes for children, and one class Tuesday evening.

Wedneday evening, as is the general custom, there is a regular prayer meeting, and Friday afternoon and evening, the cheerful living quarters are open for games, greatly enjoyed by the Indian children.

At the end of the interview, Mrs. Starr asked if it might be said that God had brought the little church to its place, in His infinite goodness.

THE NEWS man was reminded of an occasion not long before, in a newly renovated church interior, beautiful and dignified, when the pastor had said, "God has brought us to this high hour . . ."

The pastor of that church, who had also worked hard and well for his parish, could not have been any prouder of his new church than Mr. and Mrs. Starr who, through work and prayer, have brought something fine out of a few people, an old building and little money.

AUGUST 22, 1942—

SPECIAL SERVICE PLANNED—The old Congregational church in Garland will be the scene of a special service Sunday morning at 11 o'clock, which will take the place of the regular service in the Community Baptist church. The Rev. Carrie L. Rideout will preach the sermon, and the Rev. J. C. Beyea will assist in conducting the service. Mr. and Mrs. Beyea will sing. There will be an opportunity for those who wish to contribute to a fund for perpetual care of Father Thayer's lot in Evergreen cemetery. The G.A.R. hall will be open for the convenience of those who bring picnic lunches, and it is hoped that many people from surrounding towns, as well as Garland residents, will attend the service.

DECEMBER 4, 1942—

TO HAVE CENTENNIAL—The South Deer Isle Methodist church will observe the 100th anniversary of the church organization Sunday afternoon, the pastor, the Rev. J. Stanley Grauel (inset), preaching the rededication sermon.

South Deer Isle Methodist Church Plans Centennial

Rededication Service On 100th Anniversary Sunday Afternoon

(Special to The Bangor Daily News)

DEER ISLE, Dec. 3—The South Deer Isle Methodist church is celebrating its hundreth anniversary Sunday with a special service of re-dedication at the church at 2 o'clock. The service will be in charge of the pastor, the Rev. J Stanley Grauel, who will speak on the subject, The Church's One Foundation."

The Rev. H. B. Haskell, D.D., will read the service of rededication. Dr Haskell, now retired, served the South Deer Isle church and the nearby Stonington church in 1893 Through the year he has been a district superintendent of the Methodist church in Maine, president of Beaver college, and at one time he was associated with the American school in Palestine. Dr. Haskell is at present a resident of Deer Isle.

Others assisting in the service will be the Rev. Andrew Richards, pastor of the Stonington Congregational church, and a group of students from the Bangor Theological seminary, including Robert Batten, Paul Benzaquin, and Daniel Weston Moor. Miss Goldie Spofford is in charge of the music. The committee on arrangements includes James I. Stinson, lay leader of the church, Mrs. Berle Spofford, Mrs. Laura Rice, Mrs. Nettie Stinson, Mrs. Ruby Smith, and Mrs. Christie Eaton.

The South Deer Isle Methodists first organized in 1842. For two years they met in a structure known as the Baptist hall. Then in 1844 a church was erected. This stood until about 25 years ago, when it was razed in a fire that destroyed a large part of the community. The present building was then constructed.

The program of rededication Sunday will be initiated by a communion service in the Stonington Methodist church at 11 o'clock, when a memorial to the pioneers who founded the church will be read. Mrs. Hattie Burdeen will be in charge of the music for this service.

HISTORY OF GARLAND FREE BAPTIST CHURCH

By Edith A. Davis, Clerk

In 1825 it had become the settled conviction of several persons that a church of the Free Will Baptist denomination should become a verity.

Acting upon this conviction a council consisting of Elder, John Page and deacons Ebenezer Towle and Joseph Walker of Exeter, assembled on the ninth day of April 1825, when a church was organized and given the name of the Free Will Baptist church of Garland. The first church was built in 1841. At that time the Free Baptist people were the most numerous in the easterly part of the town, a fact that explains why their first church was built two and a half miles from the village. The attendance became largely increased and demanded larger accommodations. The decision was reached in 1866 to build a meeting house of larger size at the village. In order to do this they took lawful measures to become an incorporated

REV. J. A. BEYEA
Pastor of the Community Baptist Church which was recently rededicated.

religious society under the name of Free Baptist for the purpose of building a church in said town of Garland.

We have the constitution and By-Laws beautifully written by Elder A. W. Reed in one of the old record books of which there are five. The Preface to the Constitution reads as follows: "We whose names are here unto annexed, under the name of the Free Baptist Society, having in contemplation the building of a house of public worship to the most high God in gratitude for the gift of his son, our Savior, and for the well-being of ourselves and our posterity, in order that we may proceed with regularity, harmony and friendship, to the completion of said house, do adopt the following constitution: It is a well written Constitution and is followed by the By-laws.

All stock in said house, or funds for building the same, were taken in shares at fifty dollars per share with the privilege of buying as many shares as one saw fit. Each one who bought shares inserted his name in the record book ,together with the number of shares he purchased. Inasmuch as this is a rededication of this building, I think it altogether fitting to read their names as a roll call to their memory.

N. W. Johnson	10	shares
John Marsh	8	"
William H. Stone	8	"
H. P. Knight	2	"
J. B. Reed	1	"
Andrew M. Haskell	1	"
Eleazer Burnham	2	"
George W. Otis	2	"
B. P. Hubbard	2	"
Solomon Gee	2	"
N. J .Johnson	4	"
J. W. Skillin	2	"
Josiah Davis	2	"
S. W. Knight	5	"
Joseph Knight	4	"
H. S. Cole	2	"
Eliza Bartlett	1	"
S. P. Sargent	1	"
Hugh S. Skillin	2	"
Mark Burnham	2	"
John A. Davis	1	"
David Allen	2	"
Wm. H. Knight	1	"
Frank Garland	2	"
W. B. Foss	5	"
Samuel Skillin	2	"
A. W. Reed	2	"
Charles Seward	1	"
Anon.	2	"
Jeremiah Ladd	1	"
John S. Knight	1	"
Joseph Garland	1	"
James McComb	1	"
Edwin Greeley	1	"
Franklin Batcheldor	1	"
L. C. Hathaway	1	"
George W. Parker	1	"
A. McComb	1	"
Horace Roberts	1	"
John March	1	"

Making a total of 92 shares or $46.00.

A committee appointed to procure a building lot for said building reported in favor of the lot on the west side of the road belonging to N. W. Johnson and Capt. Joseph Knight. Voted to purchase the lot recommended by the committee, and the clerk was instructed to procure a deed for the same running to the Free Baptist Society. This was done and building operations began at once.

On Sept. 12th, 1866, a meeting was called and the building committee reported money expended $4,386. About $500 more was needed to finish the house.

Meetings were called and arrangements made that the choice of pews be sold at auction and be prized high enough to cover the cost of $6000.

It was voted to procure book racks and blinds and put them on before the dedication of the house. An organ was bought and a vestry finished.

There is a list of names of those buying the pews. N. W. Johnson bought five, paying $20.25 for his choice and $553 for the pews. Forty-two people are listed as having bought pews. The remaining pews were sold later on.

I was unable to find any report of the dedication.

Mr. B. P. Hubbard was a very active worker in this church at that time, and several years later, while living in Stetson generously donated the bell.

Rev. Asa H. Hathaway was a faithful and beloved pastor of this church for a long time and was followed by Rev. H. W. Cummings. As we had no parsonage, Mrs. Mary W. Richardson kindly gave the use of her home for a parsonage for one year.

For a time we hired Dexter ministers to preach for us Sunday afternoons. Rev. A. G. Hill was our next settled pastor. He was followed by Rev. J. H. Wiggin, pastor of the Free Baptist church in Dexter. Then Rev. William Morrison came for a while, then Rev. Chester Doe.

This wasn't a very satisfactory arrangement so in January 1915, a Federation of the Baptist and Congregationalist Churches was perfected with Rev. J. A. Hammond, a Congo, as pastor.

Other pastors for the Baptist side were Rev. E. B. Turner, Rev. A. M. Cox, Rev. W. B. Miller, Rev. E. W. Lester and others I don't recall.

This Federation continued until April 1940. A business meeting of the Federated Church was called to make void the Federate organization in order that a new organization to be known as the Garland Baptist Community church might be formed. The committee chosen to draw up the new constitution were Pastor R. W. Holcomb, Marion Rollins, Tena Burrill, Gladys Robinson and Rev. G. F. Bolster.

This brings us up to the present time with Rev. J. A. Beyea, pastor.

This church has been the recipient of many fine gifts. Mr. and Mrs. Robert Noble gave a nice organ, Mrs. Esther Tilden donated the furnace and paid for its installation, and together with Mrs. Lucinda P .Anthony gave the money for the steel ceiling and decorating the interior. Mrs. Anthony gave us our beautiful piano and gave much money toward the support of the church. Mary W. Richardson paid for the installation of the lights. She willed her property to the Baptist Convention, the buildings to be used as a parsonage. Daniel Haskell gave us one hundred dollars. I am sorry to say that I haven't a complete list of those who bequeathed money. Those known to me are William Jones, Ruth Robinson. Richard Champion and Arthur Hicks.

I wish to speak of the long and efficient service of David E. Knight as chorister and also superintendent of the Sunday school. He was a man of ability and was always ready to help in the work of the church. Our pianist Arthur A. Knight, tells me that the Sunday he was 13 years old, his father had him play in church for the first first time. He has played for us most of the time since. He certainly is to be commended for his faithful and efficient service in that capacity.

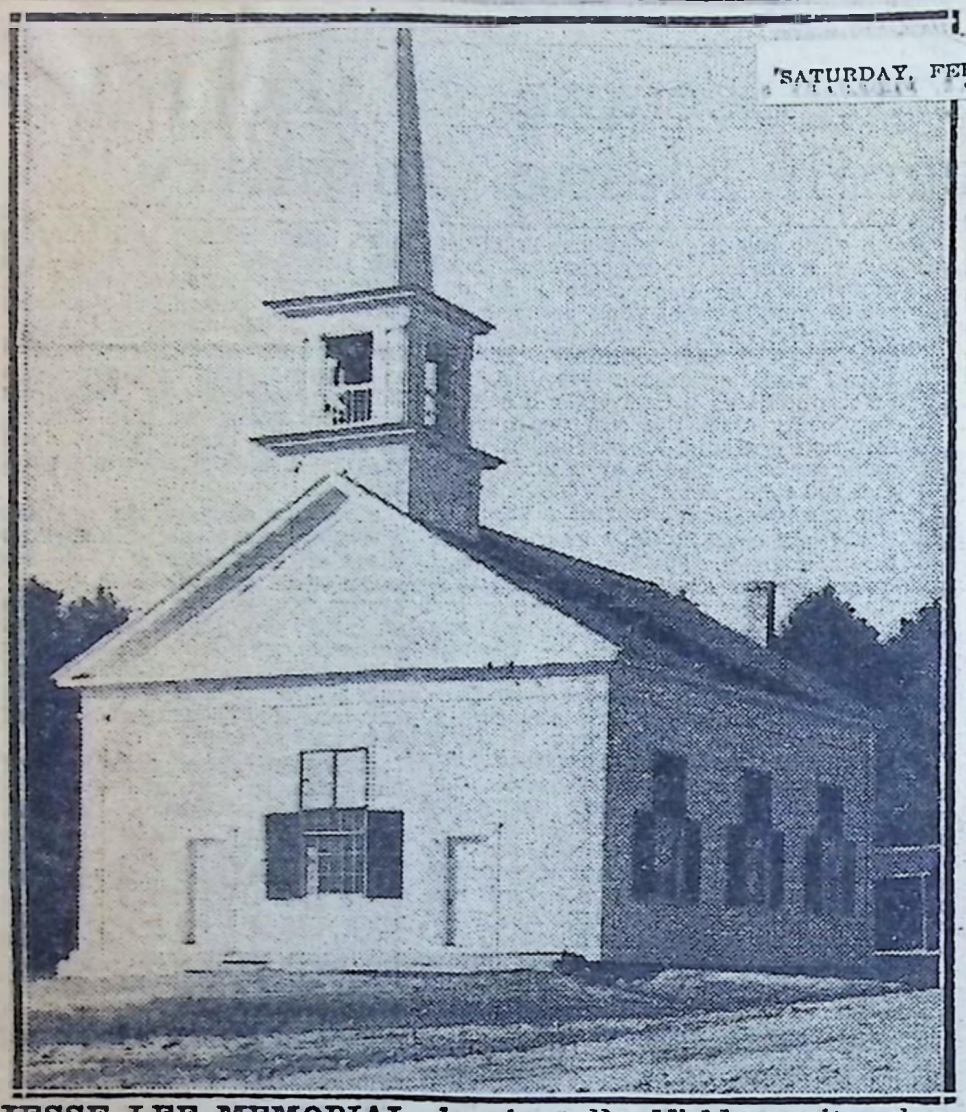
We wish to extend our heartfelt thanks to each and everyone who has assisted in all the work that has been done, also to those who have given money, whether a large sum or small. We believe you will be blessed and feel a greater pride in our church.

As I have studied those old records I have been greatly impressed with the way the people from 1825 to the present time have shown their earnestness and fidelity to the cause of Christ in this place.

It has been a pleasure and a privilege to write the history of our church. It is a beautiful and grand old church and in its new coat of paint and other renovations, together with the Parsonage is surely a monument to the untiring efforts of our pastor, Rev. Beyea and his efficient corp of help-

Readfield First in Maine to Welcome Jesse Lee, Early Methodist Preacher

SATURDAY, FEBRUARY 5, 1944



JESSE LEE MEMORIAL church at Readfield, on site where first Methodist Church was erected about 150 years ago.

"What is your name?" he was asked, "and where did you come from?"

"My name is Jesse Lee, and I was born in Virginia. I'm a Methodist preacher, and I don't believe in war."

The consensus of opinion was to let the preacher follow his calling, and from then on, Jesse Lee travelled from Charleston to Maine exhorting crowds to find salvation in this life.

He was unmolested. His sermons were those of encouragement and his hymns were of a hopeful and gay nature compared to the dreary Calvanist hymns.

The followers of the Church of England who had been driven out of New England into Canada by the severity of the Calvanists, were re-establishing themselves, and the Methodists and Episcopaleans were obtaining a stronger hold throughout the country.

Hears of Maine's Needs

At one of the conventions at Lynn in 1793, Lee first heard of the need in the State of Maine for spiritual leadership. The Baptists were in Kittery, but the big country of Maine was still waiting for spiritual leadership. There was a day when peace had settled on the land after the Revolution, and before the new war 23 years later broke out afresh.

Stranger In New England

Finally Lee was given Maine for his circuit. He set out as soon as arrangemnets could be made.

In those days there were no advance notices, nor newspaper advertisements, nor radio. Lee went unheralded into New England. Many a man would have given up, but not Jesse Lee. With a splendid frame weighing 250 pounds, an imposing presence, a warm and genial manner, a friendly personality and noted for his wit, Lee made friends every where he stopped. But professional jeauousy blocked him very often. No churches were open to him. Only an occasional school house or Court house, and not always these. But barns and fields were always open and offered him opportunity. Never baffled, he proceeded against many odds.

His own superb voice rang out in Wesleyan hynms at the opening of his prayer meetings, and soon all his congregation was singing.

Across Maine

To Bath, and Thomaston, and across the Penobscot to Hallowell and Farmington, he found the people eager for his message and many a time he was asked to stay and settle, but his answer was, "I am no hireling to settle comfortably in any home and be paid for preaching," and he passed on to others

Church at Readfield

In 1794 he was at Readfield, where he stayed with Nathaniel Whittier. There he was given the happiest moment of his life of toil, for the people of the community told him they were erecting a church for permanent worship. By the middle of November Lee inspected the partially finished church and promised to return and dedicate it. In the mean time, he had a long Winter ahead of him. The uninhabited country of Maine, when the Winter storms commence, is a long stretch of unbroken snow often ten inches deep and the trails are completely obliterated. Lee could only follow the notches hacked by the Indians on the tree bark to indicate what was once a trail. Many a time he suffered from frost bite and to keep his feet from freezing he put his mittens on his feet and warmed his hands as best as he could. On crossing the Kennebec, the ice gave way and he and his horse fell in, narrowly escaping a cold and watery grave.

For all his hardships he felt rewarded when a large audience braved the inclement weather and came to listen to him. The more emotional he became, and the more the audience wept, the more he promised salvation and the louder he sang the hymns of hope and happiness. Often he wept with his audience.

Dedicates First Church

The day of triumph for Lee was June 21, 1795, when he returned to Readfield to dedicate the first Methodist Church in Maine. It stands today, not as it was 150 years ago, but remodeled and modernized, but it is the same church, erected by the people who listened to the sermons of Jesse Lee and Bishop Asbury. It was characteristic of Lee that at the first big convention held in the church he should take as his text, "The Lord of Peace shall bruise Satan under your feet". Romans 16.20. As was always his policy, he preached that all could be saved, and none condemned to the everlasting torture in the bottomless pit of everlasting fire.

Consistent in his beliefs, persevering in his convictions, and unafraid in his actions, Jesse Lee lived a life of hardship as far as physical effort was concerned, but his spiritual beliefs carried him forward, and worldly handicaps did not deter him from fighting every inch of the way for what he felt was the great salvation for mankind. His was an indomitable spirit, and his example lives and thrives today. Readfield may well feel proud of erecting the first monument to his memory.

DECEMBER 9, 1942-

Baptist Church in Hartland Celebrates 100th Anniversary

(Special to The Bangor Daily News)

HARTLAND, Dec. 8—The centennial of the Hartland Baptist church was observed Sunday evening with a candlelight service conducted by the pastor, Miss Madelyn Kearney.

The Rev. J. F. Pendleton, executive secretary of the Maine Baptist convention, officiated at a communion service, and the Rev. Robert W. Holcomb, pastor of the local Methodist church, read the scripture and offered prayer. The service included a roll call of members and of former pastors, and a candle lighting ceremony.

A history of the church, written by the pastor, was read during the service.

Over 100 years ago, probably around 1800, a small group of pioneers made their way up the Sebasticook river, and, finding the natural resources sufficient for their needs, settled in Hartland. Not being completely satisfied with their limited means of worship, they organized a Baptist church, the earliest records of which have been lost.

It is said that the grounds of this Baptist church were the first to be cleared from the forest. The lot was purchased from Henry Warren in 1841, and in 1842 the present church building, then known as the St. Albans and Hartland Village church, was erected. The church organization then consisted of 15 members, with the Rev. Benjamin Bisbee settled as its first pastor.

After a very short time the church became involved in difficulties, and it became necessary to dissolve the organization. October 27, 1847, a council convened at the Baptist meeting house for the purpose of forming an entirely new church organization.

Prior to 1864 this was the only church in the community, and was very prosperous for some years. The Rev. Dudley P. Bailey, who was one of the original members, was the first pastor following the reorganization. Others of the original members were Joseph Ireland, Edward F. Page, Christopher Webb, R. Roberts, Forham Prescott, Farewell Ireland, William Towle, John Glidden, Hannah G. Bailey, and Sarah Lord.

Among other early pastors were the Rev. Mr. Hatch, Rev. Hurley Hawes, the Rev. James Hinckley, the Rev. Mr. Hathaway, the Rev. J. P. M. Nelson, Mr. Stover, Mr. Mitchell, Mr. Vaughan, Mr. Johnson, the Rev. Virgil Sweetland, the Rev. Willard Carr, Miss Margaret Koch, Henry Dexter, John M. Collins, the Rev. Mr. Caulkins and the Rev. A. W. Swift. In 1879 the whole property was deeded to the Baptist State Convention.

Following the first World War, the church found it impossible to support a full-time resident pastor, and, during these years, several student pastors occupied the pulpit. Among these were Prof. Herbert Newman, the Rev. Mr. Rockwell, the Rev. Chester Wood, Mr. Campbell, Mr. Upton, Mr. Dyer, and Mr. Mitchell. During the ministry of Mr. Mitchell, revival services were held, with Harry Taylor and his daughter, Ruth, as evangelists. These services proved to be a great success. Both Mr. Dyer and Mr. Mitchell afterwards became missionaries in the foreign field.

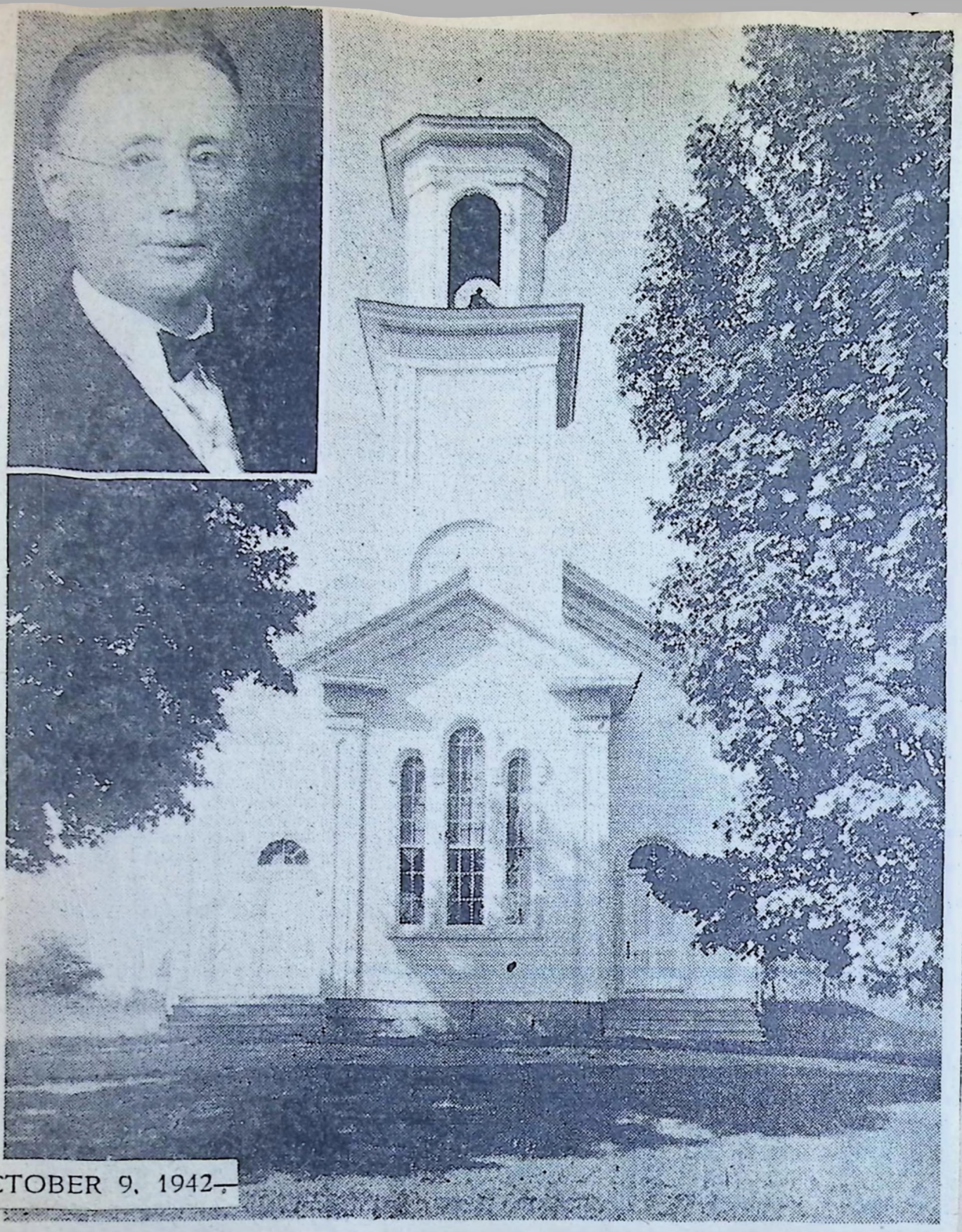
One of the best loved of more recent pastors was the Rev. Eugene Trafton, a man of rare spiritual qualities. At the closing moments of a prayer meeting on March 16, 1924, he was stricken with a shock, and died two days later.

The years following, during which the pulpit was occupied by the Rev. Roy Short, were years of comparative prosperity in both spiritual and material ways. Mrs. Short often led prayer meetings, and added much to the Sunday services by her work in the choir. Sept. 13, 1927 a trust fund of over $3000, which was to be known as the George W. and Jennie S. Dutton Fund, was willed to the church. Also during Mr. Short's ministry, many improvements were made upon the church building, the belfry being repaired and both the inside and the outside of the church painted. At about this time Frank Woodbridge paid what was due on the mortgage of the parsonage.

Mr. Short was followed by John Murchie, the Rev. Charles Gifford, and the Rev. J. C. Leckemby. After Mr. Leckemby's departure from the church, one of its members, Mrs. Elizabeth Tibbetts, occupied the pulpit for four months. January 17, 1937, the Rev. Henry Osgood became the pastor of the church. Letters were sent to inactive members, money was raised for missions, and a new women's missionary society was organized. The church membership and activities were greatly increased during Mr. Osgood's ministry.

Dec. 28, 1941, the church received a sum of money which was left by George Huff, who had for several years been a deacon of the church. Others who made a deep impression upon the life of the church included Mrs. Hattie Baird, better known as 'Mother Baird,' whose work with young people was outstanding, Mrs. Emily Wilkins, a faithful and devout member; and Mrs. Hazel Ladd.

CELEBRATES CENTENNIAL—The 100th anniversary of the Hartland Baptist church was observed Sunday evening with a candlelight service at the church.



OCTOBER 9, 1942

GARLAND CHURCH REDEDICATED—The Garland Baptist church, of which the Rev. J. A. Beyea (inset) is pastor, was rededicated at an impressive service Sunday afternoon. The church, recently redecorated and repainted, and with many new furnishings added, will be known as the Garland Community Baptist church.

Garland Baptist Community Church Has Rededication

Impressive Service At Old Meeting House in Garland

DEXTER, Oct. 8--The rededication of the Baptist church at Garland was held in the church Sunday afternoon at 4 o'clock, with a fine program was was largely attended both by Garland people and many from out of town.

The Rev. J. A. Beyea, pastor of the church, was assisted in the observance by the Rev. G. F. Bolster of Brewer, and the Rev. John S. Pendleton of Waterville, secretary of the Maine Baptist convention. Special music for the occasion was by the male quartet from the Essex Street Baptist church of Bangor, and vocal numbers by George Merrill of Bangor. Mrs. Elden Gould of Dexter, and Ingrid Olson of Garland.

An impressive feature of the program was the candlelight service, honoring the deceased and living members who had made the society and the church building possible, and those whose assistance made possible the rededication and who had contributed generously of money and furnishings to make the church both inside and out very attractive.

The presentation of memorials, attractive envelopes containing the names of all the benefactors of the church, were distributed by Miss Rebecca Sawyer and Miss Beulah Greene. It was through those kindly people whose names were on the lists that for over a hundred years the Christian spirit has been kept aglow in this small community.

The church with new furnishings added, redecorated and repainted, will be known as the Garland Baptist Community church.

The origin of the society dates back to 1825, when a group of residents felt the need of a church in their community, and in April of that year they met and organized what was known as the Free Will Baptist church of Garland. In 1841 the first church was built. As the residents on the easterly side of the town were mostly of that faith, the church was built two and a half miles from its present site.

Through the years the attendance increased and the need of a larger church was strongly felt, and in 1866 it was voted to erect the new church in the village, and the society incorporated for that purpose.

In one of the old record books is found the preface to the constitution, written by Elder A. W. Reed, which reads as follows: "We whose names are hereunto annexed, under the name of the Free Baptist society, having in contemplation the building of a house of public worship to the most high God in gratitude for the gift of His Son, our Saviour, and for the well-being of ourselves and our posterity, in order that we may proceed with regularity, harmony and friendship, to the completion of said house, do adopt the following constitution".

All stock for building the new house of worship were sold at $50 a share, with the privilege of buying as many as one saw fit. The names of the shareholders were entered in the record book, with the number of shares purchased. From one to eight shares were bought by the early members of the society, and a sum of $4600 was realized.

A committee was appointed to select a site for the new church, the present one being selected, and building operations began at once. On September 12, 1866, the building committee reported the money expended and that about $500 more was needed to finish the church. Arrangements were made to sell the pews at auction, to raise enough money to finish the entire work, inside and out, and also buy an organ. The old records indicate that N. W. Johnson paid $20.25 for his choice of the pews, and $533 for the seats. Forty-two people were listed as having purchased pews. Those remaining were sold at a later date.

The records of the early days of the church are not complete, and there is no account of the dedication. The bell was furnished by B. P. Hubbard, a very active worker in the church who later moved to Stetson, and it was while residing there that he made the gift.

The Rev. Asa H. Hathaway was one of the early pastors and served the church for a number of years, being succeeded later by the Rev. H. W. Cummings. For a period Mrs. Mary Richardson gave the use of her home for a parsonage. Ministers from Dexter supplied during periods when there was not a resident pastor. The Rev. A. G. Hill was the next resident pastor. He was succeeded by the Rev. J. H. Wiggin of Dexter, along with his work at the Dexter church, after which the Rev. William Morrison and the Rev. Mr. Doe served as pastors.

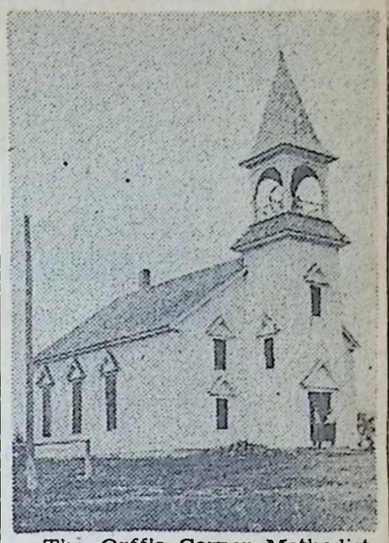
The arrangement of not having a resident pastor was not satisfactory and in 1915, a federation of the Baptist and Congregational societies was arranged, and continued until 1940, with the following pastors supplying The Rev. J. A. Hammond, the Rev. E. B. Turner, the Rev. A. M. Cox, W. B. Miller and the Rev. E. M. Lester. At this time a new organization was formed to be known as the Garland Baptist Community church, and a committee was chosen to draw up a new constitution.

In the history of the church reference is made to the faithful services of the late David E. Knight, as choirister and superintendent of the Sunday school. Arthur A. Knight is the present pianist, and has served for a number of years.

The Rev. J. A. Beyea, present pastor of the church, has been in Garland for the past three years. He studied in Acadia, in Wolfville, Nova Scotia, and since coming to Garland has done much for the church and community.

1943

Waldoboro Church Observes 104th Year



The Orff's Corner Methodist Church at Waldoboro, which was built in 1839 by George Genthner. The members of the parish will celebrate the 104th anniversary of this church today.

Waldoboro, Aug. 21—The Orff's Corner Methodist Church will celebrate its 104th anniversary Sunday at 3 p. m. The Rev. Herbert Aldrich of Augusta, district superintendent of the Maine Methodist Conference will deliver the sermon, and the pastor, the Rev. J. Clark Collind, will be in charge.

The church was built in 1839 by George Genthner, who sold only half of the pews; and after his death his widow sold the remaining pews. The first trustees were Godfrey Ludwig, Joseph Ludwig, John Hoch, Jacob Hoch, and George Genthner.

Before the church was built, services were held in the house now owned by Albert Elwell, built in 1781 by Godfrey Ludwig.

The present trustees are Percy R. Ludwig, Harold T. Achorn, Leon A. Achorn, Mrs. Margaret Hutchins and Mrs. Marjorie Ralph. Mrs. Edna Smith is the organist. In the church school, the superintendent is Mrs. Edna Jackson, and the teachers Percy R. Ludwig, Mrs. Edna Smith, Mrs. Harriet Hooper and Mrs. Lucille York. Percy Ludwig has written the historical sketch for the anniversary leaflet.

MACHIAS CHURCH DESTROYED—The Machias Methodist church was completely destroyed with all its contents early yesterday afternoon by a fire which started in the basement, apparently from an overheated furnace.

Unitarian Church Observes Its 125th Anniversary

Its History Filled With the Names of Those Distinguished in the City's History; Ralph Waldo Emerson Once Occupied Its Pulpit; Some of Those Who Have Guided Its Destinies

The Unitarian church of Bangor, one of the oldest and certainly one of the most distinguished in New England, observed its 125th anniversary at the Sunday morning service. It was established on March 25, 1818.

Rev. James W. Macdonald, the pastor, was heard in an anniversary address which showed how deeply he has studied local history.

Men of national prominence have occupied the pulpit of this church in years past, and its membership has included many of Bangor's fine old families—those whose names have been interwoven with the city's prosperity and growth.

The address, of genuine historical value and marked interest in Eastern Maine church circles, follows:

In the 7th verse of the 32nd chapter of Deuteronomy are these words: "Remember the days of old; consider the years of many generations."

For this 125th anniversary service I have prepared an address which recounts something of the factual history of our church.

In 1811 the First Church in Bangor was organized. "The Articles of Faith and Covenant" were thoroughly orthodox. Seven years later, in 1818, our liberal church, the Independent Congregational Society of Bangor, was founded.

During the first two decades of the 19th century theological controversy was causing a division between conservatives and liberals among the Congregational churches of New England. The terms Unitarian and Trinitarian were being used, and doctrinal lines were being drawn.

William Ellery Channing's famous sermon in 1819, "Unitarian Christianity" is generally regarded as marking the definite rupture between the two groups.

It was while the controversy was at its height, repercussions of it undoubtedly being felt in Bangor, that our church was founded, on March 25th, 1818—125 years ago last Thursday—by 21 citizens of Bangor drawing up and signing 'The Articles of Association of the Independent Congregational Society.' The wording of these articles is of historical significance as indicating the acute feeling at the time. I quote: "Whereas in our opinion the sentiments and conduct of the present Congregational Society in the town of Bangor are intolerant and oppressive, tending to establish a religious test; Therefore, we whose names are undersigned, desirous of promoting religion upon consistent and liberal principles, do hereby agree to form ourselves into a Society, to be called the Independent Congregational Society in Bangor."

The names of the 21 signers are inscribed on the Founders Memorial Tablet.

A CHURCH FELLOWSHIP

These 21 founders formed a church fellowship without doctrinal tests, a fellowship which dared to trust the innate religious principles and aspirations of human souls in an atmosphere of intellectual freedom,—in the confidence that a liberal church would nourish and confirm the faith of its members in the abiding spiritual principles of life, and would promote those principles in the community.

The church which they thus formed they served with devotion of spirit in their day and generation, and bequeathed it as a precious inheritance and obligation for those who came after them, in the confident hope that the church would provide for future generations of free souls, as it had for them, the inspiration of church fellowship without doctrinal tests, and would continue to serve faithfully the cause of liberal religion in this community. These were and remain the fundamental principles; this is the heritage of our church.

In a sermon in 1877, the Rev. Arthur M. Knapp, then minister of the church, said: "Of the twenty-one signers in 1818 the only one living at the beginning of my pastorate in 1871 was Mr. James McLaughlin. He died, at the age of 83, shortly after I was installed."

For the first few years, the Sunday services of the society were held in the Court House, with visiting Unitarian ministers as the preachers. There were business meetings in the homes of Joseph R. Lumbert and Wiggins Hill.

In 1827 the hopes of the society for the building of a house of worship began to be realized, when Isaac Davenport generously conveyed, in consideration of the nominal sum of $10, the lot on the corner of Main and Union streets, 130 feet by 100 feet, for the site of a church. The church, called the Union Street Brick church, though it faced on Main street, was built and furnished and an organ installed, by the summer of 1829. The church was dedicated on September 3rd of that year. The Bangor Register reported the dedication as follows: "On Thursday last the new Unitarian church in this town was dedicated. A very large audience from this and the neighboring towns assembled. The services were appropriate, solemn and impressive, and the music excellent. The sermon by Rev. Benjamin Huntoon of Canton, Mass., was listened to with undivided attention and interest."

A few weeks later was held the sale of pews, according to the practice of that period, and the sale amounted to $12,570, which covered the cost of building and furnishing the church.

In 1830 the society bought for $264 from the trustees of the estate of Isaac Davenport, the lot upon which the Parish House was built 58 years later.

It should be mentioned that in the year 1829 John Bright was elected clerk of the society. For 43 years he faithfully wrote, with excellent penmanship, the records of parish meetings, until 1872, when he declined reelection. He was at that time presented with a gold watch and chain by the society members.

Some of those who are now among the oldest members of the parish may have known him, because he was living in 1877, and certainly many members will remember his son, Joseph M. Bright, treasurer of the parish from 1886 to 1907.

DISTINGUISHED NAMES

In 1830 Rev. Benjamin Huntoon became the first settled minister. He resigned three years later because of ill health.

In 1832 there was an addition of 32 new members, among them John Appleton, then 28 years of age, who became chief justice of Maine.

It is part of the proud history of the church that Ralph Waldo Emerson preached in its pulpit for several Sundays.

There has been some uncertainty as to the date. The general supposition was that it was in 1847 when Rev. Frederic Hedge was on a year's leave of absence in Europe.

I have established the fact, through evidence in a recent new edition of Emerson's letters, that it was in the summer of 1834.

Emerson was then 31 years of age. He had resigned as minister of the Second church in Boston two years before. While he was here in Bangor as the supply-preacher he was the guest of a member of the standing parish committee, Amos R. Roberts, in his home on State street. Emerson recommended that the parish extend a call to his intimate friend, Rev. Frederic H. Hedge.

From a letter which Emerson wrote in Bangor, July 12, 1834, to Hedge, is this interesting excerpt: "They are very anxious to have a minister of ability settled here, and have got beyond the period when a violent Unitarian is wanted."

A GREAT MINISTER

The society invited Mr. Hedge to become its minister. In May, 1835 he began his great ministry of 15 years in Bangor. Dr. Hedge became one of the foremost liberal theologians of his generation, and was a powerful preacher. His books belong to the classics of liberal religion. Emerson, who was back in Bangor in 1846, to give a series of lectures, was in Dr. Hedge's congregation one Sunday. In a letter to his wife, Emerson wrote: "Hedge preached yesterday very well, and I heard him all day. It was a real satisfaction to know that such good, wise sermons are 'reading' here every Sunday for these ten years past."

MARCH 29, 1943

Dr. Hedge terminated his Bangor ministry in 1850, to become minister of the Unitarian church in Providence, R. I. He later became a teacher in Harvard University.

In 1911 there was placed in the church the memorial tablet.

Frederic Henry Hedge D.D. LLD
1805-1890
Minister of this Society
1835 to 1850
Profound in Learning,
Eloquent in Speech,
Turning Many to Righteousness

In 1850 Rev. Joseph H. Allen became the minister of the church. In that same year the church building was repaired at a cost of between four and five thousand dollars. A year later, in the early morning of Nov. 30, 1851, the church was entirely destroyed by fire. There was no insurance on the building.

The annual meeting of the society was held the next day at the Bangor House. At this meeting kind invitations were received from the Congregational, Baptist, and Universalist churches offering the use of their church buildings for Sunday services. The society made grateful acknowledgement and accepted the invitation of the Universalist church.

NEW CHURCH BUILDING

A committee to procure subscriptions for rebuilding was appointed, consisting of John Appleton, William Emerson, Albert Holton. Also a rebuilding committee, consisting of N. H. Dillingham, Daniel B. Hinckley, George K. Jewett, P. F. Marston, Charles Stetson, Samuel P. Strickland.

The land between the original church lot and First street was bought for $1,000. The new church, the present building, was completed in the summer of 1853, at a cost of $28,000 including the additional lot, and a new organ, which cost $2,200. There was secured $22,000, by subscription and $3,000, by sale of pews, which came within $3,000, of covering the cost of rebuilding.

I interject here that in 1907 a new organ, our present organ, was bought for eleven thousand dollars. It is still considered to be one of the very best organs in the city.

In 1853 Frederic H. Hobbs, gave $500 for the purchase of our beautiful Communion Silver.

In 1857 Rev. Joseph H. Allen resigned as minister. He had faithfully served for seven years. Dr. Allen later became a teacher at Harvard Divinity School, and was author of several books on Church History and American Unitarianism.

Among those who became members of the society during Dr. Allen's ministry were such prominent men as Isiah Stetson, mayor of Bangor, 1859-1862; Charles W. Roberts, later General Roberts; John A. Peters, later Chief Justice of Maine, and Lysander Strickland, mayor of Bangor in 1881.

In 1859 Charles Carroll Everett, a graduate of Bowdoin College, and Harvard Divinity School, became the minister.

He had a very fruitful ministry of ten years in Bangor, his only pastorate. He resigned in 1869, when he began his 31 years of eminent service as professor and later Dean of Harvard Divinity School. One of his books, "The Science of Thought," was published when he was still minister here.

In 1932 there was placed in the church the tablet to his memory:

Charles Carroll Everett D.D.L.L.D.
1829-1900
Minister of this church
1859 to 1869

Teacher, Theologian, Man of Letters
Who showed by Life and Doctrine
The Unity of the Spirit
in
Truth, Beauty and Goodness

Among those who became parish members during Dr. Everett's ministry were: Hannibal Hamlin, in 1863, (He was then U. S. Vice President) Wilson Crosby, James Walker, William C. Pittman, Henry McLaughlin, Joseph P. Bass, James P. Walker, Charles V. Lord, Aaron L. Simpson, General George Varney, John F. Appleton, Charles P. Roberts, Henry M. Prentiss, Charles Hamlin, Franklin L. Wilson, Charles P. Stetson, John R. Mason.

The Hannibal Hamlin memorial tablet was placed in the church in 1918.

In the minutes of the parish meeting on Dec. 19, 1870, is this interesting record: "The standing committee, by their chairman, William C. Crosby, made a report on the eligibility of females to become members of the Society, in which they state that they find neither in Statute, Constitution, or By-Laws, any objection to the admission of females of the age of twenty-one years or more to membership in our Society."

I interject that it was a very wise report, and one very beneficial, yes, very necessary for the future welfare of the parish and church.

On the motion of Henry E. Prentiss, the following were voted into membership: Mrs. Martha L. March, Mrs. Mary A. Hinckley, Mrs. George K. Jewett, Mrs. John A. Bacon, Mrs. Thomas Mason, Mrs. Mary L. Patten, Miss Mary Crosby, Mrs. George F. Godfrey, Mrs. John F. Godfrey, Miss Susan A. Bartlett, Mrs. Henry E. Prentiss, Mrs. Mary F. Prentiss, Mrs. Albert Emerson, Miss Martha A. Emerson, Miss Florence Emerson.

LATER MINISTERS

Later ministers of the church were Rev. Arthur M. Knapp, 1871 to 1879; Rev. S. J. Stewart, 1879 to 1883; Rev. George C. Cressey, 1885 to 1890. During Mr. Cressey's ministry the Parish House was erected at a cost of $8,000.

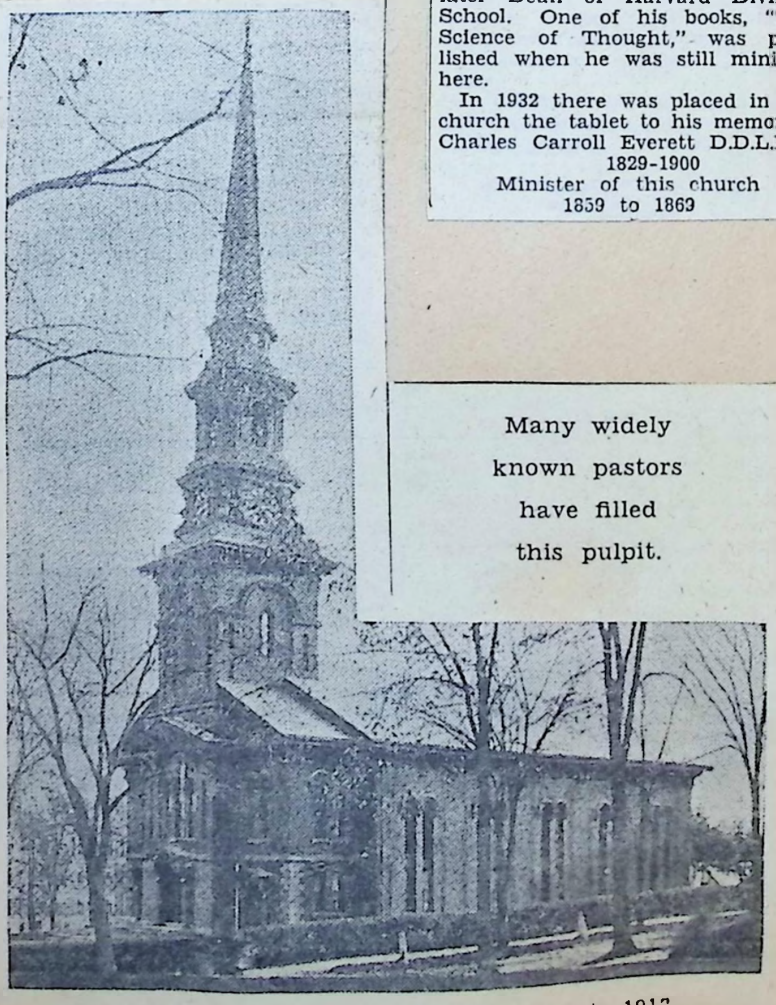
Dr. Seth Curtis Beach was the minister from 1891 to 1901.

In 1904 Dr. Alvah R. Scott began his ministry of 17 years, the longest pastorate in the history of the church, exceeding by two years that of Dr. Hedge.

In 1918, during Dr. Scott's pastorate, was celebrated with very impressive services and ceremonies the one hundredth anniversary of the church. The historical address was by Charles E. Hamlin, grandson of Hannibal Hamlin.

Most of you must remember clearly the last two decades, since the close of Dr. Scott's ministry in 1922, so I need not try to summarize these last twenty years. I have said nothing about the history of the Women's Alliance, the church school, the Young People's Society. That is not because of any lack of consciousness of the vital importance of the work they have done and are doing.

In closing this brief factual summary, let me say. This church is now, as it was in its past 125 years, what the men and women who compose it make it.

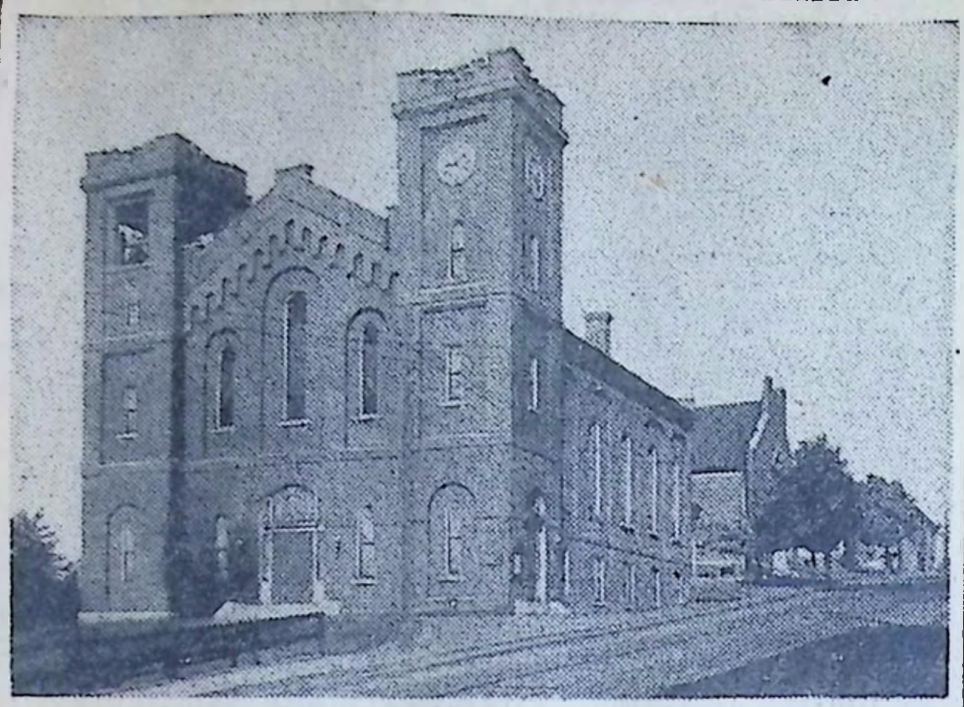


Unitarian Church, which dates back to 1913

Many widely known pastors have filled this pulpit.

1943.

Church Boasts Unusual Chimes



Universalist Church in Bangor, which possesses one of finest sets of chimes in New England.

Set Installed In Bangor Edifice Called Finest In New England

By Kalil Ayoob

High in the tower of the Universalist Church on Park Street in Bangor is one of the finest sets of chimes anywhere in New England. The chimes were the second to be installed in Maine. Today, as far as is known, Portland possesses the only other set in the entire State.

Honor Daughter

Inscribed on the largest bell of the set—there are ten bells of graduated sizes in all—are the following words: "Presented to the First Universalist Church of Bangor, Maine, by Mrs. James Adams in Memory of Her Daughter, Madeleine, 'In His Name,' A. D. 1919."

The Rev. Ashley A. Smith of Bangor, one of the most prominent clergymen in the State, was pastor when Mrs. Adams presented the chimes to the church and on Sept. 7, 1919, he delieved the dedication sermon. It was titled Symbolism of the Bells. Hundreds were on hand for the dedication.

Mrs. Adams was a resident of West Broadway and the widow of a member of the firm of S. and J. Adams. She was greatly interested in the church and its activities and unselfishly gave to its cause.

On Saturday night, Sept. 6, 1919, the chimes, cast by the Meneeley Bell Company of Troy, N. Y., were played for the first time by Mr. Meneeley himself who came here for the occasion. The program was in the form of a patriotic concert held the night before the official dedication ceremony.

Since the installation of the chimes numerous religious programs have been played on them. But the chimes were also heard on patriotic and other appropriate occasions.

Play In Two Keys

The frame of the chimes was installed under the direction of Edwin L. Kohn of the Meneeley Company, an expert in his field. The chimes themselves consist of eight tones of the "octave," the "flat-seventh" tone, and one tone above the octave, thus permitting the playing of music in two keys.

The set is operated by one player from the ringing case, which consists of a square stand with a lever for each bell. The bells are made of unusually high-grade metal which includes a mixture of Lake Superior copper and imported tin. Although there are ten bells in the set, chimes of six, eight and twelve bells may be found in various parts of the world, especially in Europe and America and even in Australia. Chimes of eight bells are the most popular, however, according to the experts.

But the bells comprising the chimes in Bangor's Universalist Church are not the only ones in this area made and installed by the Meneeley Company. The meneeley Company has also installed the bells in Bangor City Hall, the Pine Street Methodist Church, St. John's Church, the First Baptist Church, St. Teresa's Church in South Brewer, and St. Mary's Church and the University of Maine in Orono.

It is generally believed that large bells were first made by Christians, and yet they are said to have been in use fully 2,000 years before the Christian Era, being regarded an assential part of every church.

Have Special Uses

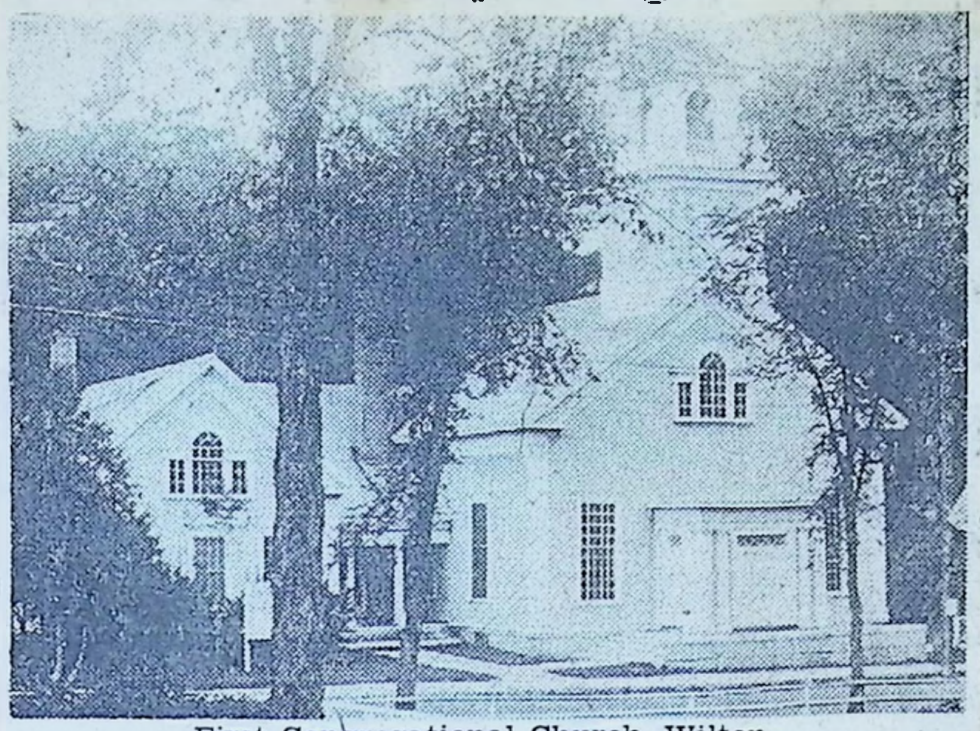
Of unusual interest are the many special uses for which the bells were designated decades ago, each of them having a certain name. There was the Ave Maria or Angelus Bell which tolled to call the people to mediation and prayer; there was the Vesper Bell which summoned everyone to evening prayer; and the Complin Bell which was the call for the last religious service of the day.

The Sacring Bell was run at solemn services; the Passing Bell tolled for deaths and funerals; the Curfew Bell was the signal for all inhabitants to put out their fires—this practice persists in some countries today—and in some places it tolled the "knell of passing day".

The Tocsin, or Alarm Bell, was usually found in castles or fortresses and sounded the warning at the approach of an enemy. From this bell evolved the modern fire alarm system of the 20th century.

There are many heavy bells in the world today, the largest of which is La Savoyarde in the Basilique de Sacre-Coeur, Montmartre, Paris, weighing 41,500 pounds.

Church At Wilton Will Observe 125th Anniversary Tonight



First Congregational Church, Wilton.

Special Despatch to Sunday Telegram

Wilton, Feb. 20—A 125 years ago this month a small group of Wilton people prepared to do something about the fact that they were Congregationalists, rather than Baptists or Universalists like their neighbors.

On Feb. 19, 1818, they met at the home of Benjamin Eaton, (the Willard Huse house on the East Wilton Road) and, with the assistance of the Rev. Jotham Sewall of Chesterville, organized the First Congregational Church of Wilton. Sunday evening, Feb. 21, of this year the 125th anniversary of that occasion will be observed with a special program in charge of Mrs. Josephine York and her committee.

The annual roll call at this observance will be responded to by at least one descendant of most of those first eight members: John and Sarah Flanders, Silas Gould, Sylvester Strickland, Elisha Bass, John and Phebe Barker, and Rosanna Eaton. Throughout its long history the church has been served by less than a score of deacons—18 to be exact. John Flanders was the first. In 1823 Dr. John Barker and Elisha Bass were chosen deacons for life. In the case of Deacon Bass, this election began a family line of deacons which remains unbroken to the present day. These include Seth Bass, S. Savil Bass, G. H. Bass, and Willard S. Bass, who has served since 1924.

An honored guest at the 1943 observance will be the Rev. W. H. Palmer, assistant superintendent of the State Congregational Association. Mr. Palmer was called to the Wilton Church in 1906 from Denmark, Me. and continued as its pastor until he resigned in 1919 to accept his present office. Mrs. Palmer came to this parish as a bride, and—according to the records—"both by their unobtrusive kindliness and sterling character won a warm place in the hearts of the community." The Rev. Mr. Palmer was particularly successful in coordinating the working forces of the church, many of such groups having been organized during his pastorate. Other highlights of his 13-year service were the incorporation of the church in 1911, and the 1918 Centennial observance.

This church was also the first pastorate of the Rev. Lyman Abbott, son of Jacob Abbott of the Farmington Abbott School for Boys. In 1859, Mr. Lyman Abbott came to "Fewacres," the Farmington home of his father, to fit himself for the ministry by several months of intensive study. The Wilton Church was without a pastor because of the sudden death of the Rev. John Baker. For various reasons, none of them particularly complimentary to the recipient of the request, it was decided to call Mr. Abbott to the vacant pulpit.

The situation was fully explained to Mr. Abbott, who not only accepted the invitation but welcomed it as an opportunity to serve and be served. At the end of a most satisfactory six months pastorate, he declined re-appointment to accept a Western parish. But he never forgot the church which started him on his career as one of the Country's outstanding religious leaders and influential churchmen.

A feature of the anniversary program on Feb. 21, will be a display of photographs which will include former pastors, deacons, views of church property, and local scenes connected with the history of the First Congregational Church of Wilton.

Feb 1943

July 25, 1943

North Waldoboro Church Parish To Hold Anniversary Service

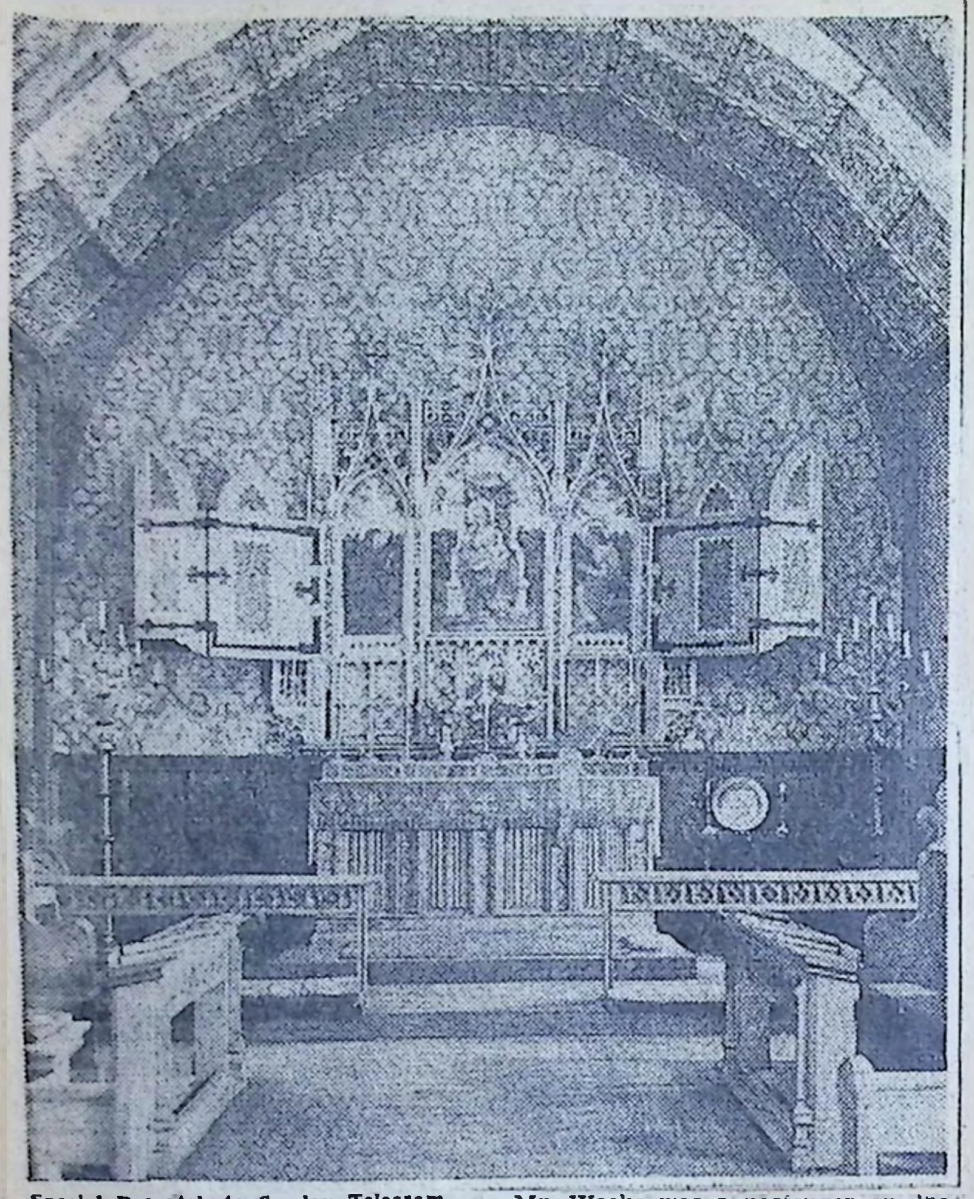
Waldoboro, July 24 — The North Woldoboro Methodist Church parish will observe the 100th anniversary of the erection of their church building Sunday at 7 p. m. This building was erected during the pastorate of the Rev. Daniel Clark in 1843 and sevent years later a parsonage was erected at which time the Rev. Robert Richards was the pastor. Twenty years before the church was built there was an organization.

The land for these buildings was donated by Jacob Burnheimer whose descendants still worship there. The three oldest living members and Mr. and Mrs. William R. Walter and Mrs. Laura Teague, who reside now in North Waldoboro, and Mrs. Minnie Barbour of Camden. Mr. Walter has written a history of the parish which will be read by his daughter, Mrs. Ruby Walter Miller, at the special service which will be conducted by the Rev. Herbert Aldrich, district superintendent of the Maine Methodist Conference, assisted by the Rev. J. C. Collind. At present there is no resident pastor, but Reverend Collind holds a service there each Sunday afternoon during the year.

Seven years ago the parsonage was destroyed by fire but a new building was promptly erected.

ERECTED 100 YEARS AGO—The North Waldoboro Methodist Church which was erected during the pastorate of the Rev. Robert Richards in 1843. A special service will be held Sunday to observe the 100th anniversary of the church.

Episcopal Church At Newcastle Termed Architectural Classic



Special Despatch to Sunday Telegram

Newcastle, Sept. 12—One of the most beautiful churches of its class in the Country is the claim of those who have seen St. Andrew's Episcopal Churhc in this town. It is not an old church, by any means. It was consecrated Nov. 22, 1883, by the Rt. Rev. Henry Adams Neely, D.D., Bishop of Maine. It was built on the site of the residence of Col. John Glidden on a part of the old homestead of the Glidden family. The building, together with an acre and-a-half of land was deeded by the late William T. Glidden and Mrs. Glidden to the trustees of Diocesan funds.

Henry Vaughan, the celebrated architect, made the plans and supervised its construction. The style of architecture is Gothic and what is technically called, half timber work, a style much used in England during the 15th and 16th centuries. Many fine examples are found in England. The church is divided into seven bays, which form the principals of the roof. The chancel consists of two bays and has an arched roof divided by ribs into square panels decorated with emblems and monograms. The nave has an open timber roof. The walls are plastered within four and a half feet from the floor. Below is a paneling of wood.

Builders Honored

Several memorial tablets in honor of those who have served the church adorn the walls. They honor Pauline Austin Osgood, who was a missionary in China from 1894 to 1906. Dr. Robert Dixon and Mrs. Dixon, John M. Glidden, Mrs. Mary Warren Glidden and William T. Glidden, who gave the building; and Mrs. Katherine Cottrell Glidden, William Gernon Glidden and Daniel Ward Weeks.

Mr. Weeks was a passenger on the ship Morris, built in Damariscotta and commanded by his uncle, Capt. John Barstow. The Norris sailed in 1896 from Newport News for Spain and was never heard from. His sister, Mrs. William A. Stetson, is organist at St. Andrew's, presiding over the splendid instrument that leads the music.

A wonderful piece of work is the triptych. This was painted by John La Farge. The central figure, the Madonn and Child, is copied from the Citta del Piera, the work of Perugino in Florence more than 400 years ago. On the left is a copy of a figure from Del Veroccio's picture of the baptism of our Lord. On the right is the figure of St. Andrew, the patron saint of the church.

Gold Leaf Used

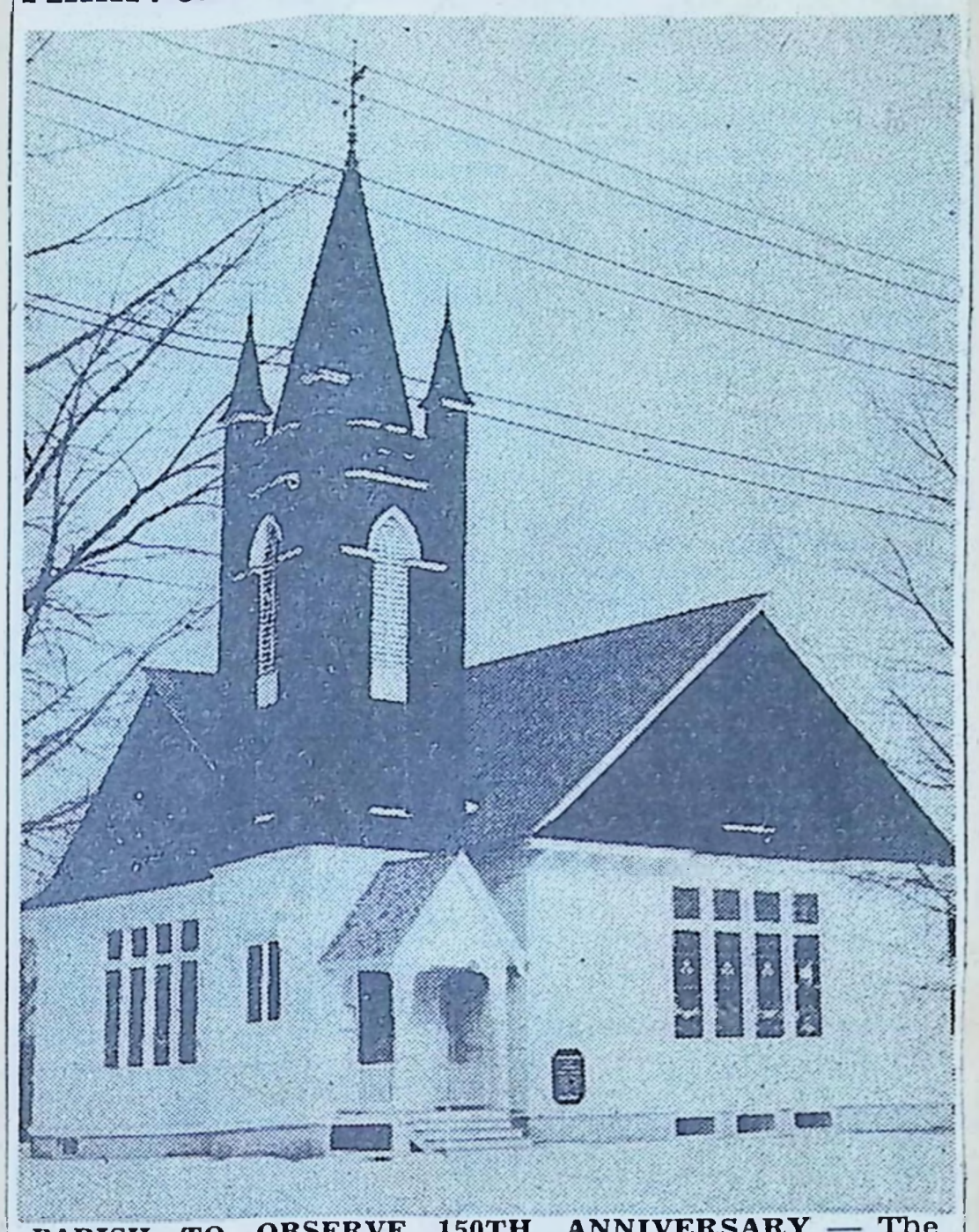
The part of the triptych not occupied by the paintings is covered with gold leaf. The cost of the triptych is said to have been $10,000. The present rector is the Rev. Eric M. Robinson. Mr. Robinson is English born and a loyal American citizen. He served during the first World War.

Above: The Triptych in St. Andrew's Episcopal Church at Newcastle, showing some of the beautiful paintings.

Below: The Rev. Eric M. Robinson, pastor.

1943.

Greene To Commemorate 150th Anniversary Of Baptist Church



PARISH TO OBSERVE 150TH ANNIVERSARY — The Greene Baptist Church, which was built in 1901, the last of three Baptist Churches which date back to Aug. 15, 1793.

Special Despatch to Sunday Telegram

Greene, July 31.—Residents of this community will observe the 150th anniversary of the local Baptist Church Sunday, Aug. 15. Three services will be held in the church during that day, and both dinner and supper will be served in Androscoggin Grange Hall, across the road.

The Grange Hall is closely associated with the history of the Baptist Church, having served as meeting-place during the reconstruction of the church after it was struck by lightning in 1900.

Three different buildings have housed the Greene Baptist congregation during the past 150 years.

Greene formed its own church, Aug. 15, 1793, with Elder James Potter as moderator, and Elder Joshua Young as clerk. On the day the church was formed, 13 were baptised and 12 transferred from the Lewiston church.

The next year the first meeting house was erected. John Larrabee was the master builder, and the church was located on the flat, back of the Grammar School building. A bronbe tablet now marks the spot. This building was razed in the early 1830's.

The second meeting house, known to three generations as the "old church," was built on the present site, in 1827, and dedicated the next year. In 1870, the steeple of this church was blown off by a tornado. A new one was built and considerable interior renovation made before the church was re-dedicated Sept. 8 of that same year. It was then considered one of the best rural churches in the State. It was this re-built steeple that was struck by lightning in 1900, causing the church to burn to the ground.

Reconstruction was begun immediately, and until the present church was dedicated in June, 1901, services were held in the Grange Hall.

In its 150 years, the church has had 40 pastors including the present one. the Rev. W. L. Sheppard, who came to Greene from Oxford a year ago last May. Eleven ordinations and church licenses to preach have been given from the local church, and several families have been continuously identified with it through the 150 years.

For its anniversary observance, the Baptist Church will entertain many of its former pastors. The three services, Aug. 15, will be at 11 a. m., 2.30 and 7.30 p. m. The Rev. J. S. Pendleton of Waterville, executive secretary of the Baptist Convention of Maine, will be the morning speaker. At the afternoon service, addressed by former pastors will be featured, and the Rev. Thomas L. Brindley of Auburn, Western District secretary of the Baptist Convention of Maine, will also be heard.

At the evening service, the speaker will be Mrs. William Muir of the Maine Seacoast Mission and wife of a former pastor here.

The Greene Baptist Church has a membership of slightly over 100. Two services are held on Sundays throughout the year, and there are several parish organizations. Mrs. Alice Keegan is organist and directs the vested choir that made its first appearance on Easter Day, 1938.

Mrs. Mary Howe is superintendent of the Sunday School, Ruth Wood, secretary, and Gilbert Wood, treasurer.

The church has 37 names on its roster of members now serving the country, who receive a mimeographed publication, called Greene Gleams, every three months.

1943.

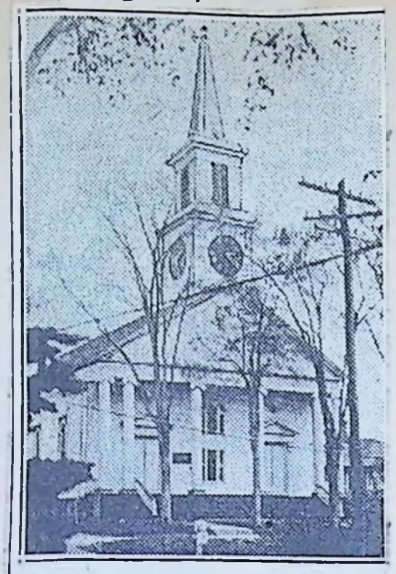
East Sangerville Church To Observe Centennial

The East Sangerville Union church will observe its 100th anniversary, August 15, by having an Old Home Sunday with services at the church at 10.30 a.m., followed by a social afternoon. Former members and friends of the church and community are invited to attend the service and bring their picnic lunch to be eaten on the grounds, or in the Grange hall if it is rainy. Rev. Willard H. Palmer, assistant Superintendent of the Maine State Conference, will be the morning speaker. Mr. Palmer is well known in this community and will be warmly welcomed by his many friends.

The East Sangerville Union Church was built in 1843 by the authorization of the East Sangerville Union Meeting House Company which was organized for that purpose. Meetings have been held in this building more or less regularly, ever since that time. It was not until 1934 however, that the church was incorporated. At that time, Rev. Mary A. Hurd was serving as resident pastor and after the church was incorporated it became affiliated with the Congregational-Caristian Conference of Maine.

THE 100-YEAR-OLD BAPTIST CHURCH at Damariscotta, left, which will be the scene of special anniversary services today. At the right is the memorial window, which was installed in 1890 in honor of the first two pastors, Adoniram Judson, Sr., and Duncan Dunbar. Below is the Rev. Lynwood E. Palmer, Jr., pastor of the church, who will present the history of the parish today.

—August 1, 1943—



Damariscotta Church To Mark Centennial

Special Despatch to Sunday Telegram

Damariscotta, July 31.—The Damariscotta Baptist Church will celebrate the centennial of the new church building Sunday with special ceremonies. The Rev. Lynwood E. Palmer, Jr., present pastor of the church will give a history of the church, and the Rev. R. M. Rugston, pastor of the First Baptist Church in Winchester, Mass., will preach. Mrs. Stanton Fell will sing two solos.

The Church was organized and built in 1819, the original building standing in the triangular piece of land in front of the present church.

The Rev. Adoniram Judson, Sr., father of the famous missionary to Burma, was the first pastor. He did not remain long at the church, and later Dr. Duncan Dunbar, who was attending an association meeting in Maine, was invited to preach. In one Sunday the presence of the Rev. Mr. Duncan had caused the church to be filled, and he became pastor of the church for two years. He had formerly been pastor of a church in St. George, N. B. He died in 1864 while in New York.

A stained glass window was installed in the church to commemorate the first two pastors.

In 1843 the church followers felt that the church was too small, and the present building was erected. The main part of the old church was moved away; part of it later turned into a match factory, and the vestry now a store in Damariscotta.

Many new improvements were installed after the present building was erected. During the pastorate of the Rev. Edwin C. Whittemore, the box-like pews were taken out and other seats were installed. It was at this time that the stained glass windows were put in, and frescoes were put on the walls and the ceiling.

When the present church was built, Damariscotta was still part of Nobleboro, Damariscotta being incorporated in 1847. The present pastor, the Rev. Mr. Palmer is a native of Nobleboro, and is minister at the churches of both towns.

Two former pastors at the Baptist Church are on leaves of absence, both being in the armed services. They are the Rev. Phillip Henderson, stationed at Seymour, Ind., and the Rev. Everett A. Sherwood, stationed in Gulfport, Miss.

Mrs. Abbie Y. Hall, who is in charge of the music and of the organ, has filled that position for the past 65 years.

Newly Decorated Calvary Church

BY MARION COOPER

As the members of the Calvary Methodist Church of Lewiston prepare to entertain the State Methodist Conference in annual session, May 18 to 21, they look with pride at their newly renovated building on Hammond Street.

Recently painted on the outside and with its auditorium redecorated, the church stands as a successful symbol of the place of Methodism in the community since the Hammond Street and Park Street churches united in 1925 to carry on their work through a central organization.

It was the next year after this union that Lewiston Methodists were last hosts to the State Conference and at that time the present pastor, the Rev. A. I. Oliver, was secretary of the Conference. Seven times the Conference has been held in Lewiston, the first time in 1859.

This year, for the first time since 1926, the church has been completely renovated. Work done by Harry Cochrane of Monmouth, has made the auditorium a place of beauty and a joy to the congregation. Re-decoration of the walls and ceiling tends to display to best advantage the beautiful stained glass window, depicting Gethsemane, at the rear of the church and the fine panels on either side. These panels were executed some years ago by the late S. D. Page, a member of the church, who painted them and presented them to the church.

The fine pipe-organ likewise is a memorial to Mr. and Mrs. A. J. Gardner and Mr. and Mrs. G. W. Lane, members of the old Park Street church.

Calvary church organizations have been active in all church affairs and have taken their responsibilities in the matter of raising funds for the recent renovations. Many money raising affairs have been sponsored by the Women's Society of Christian Service, of which Mrs. Winnifred Rowe is president.

Also active have been the Crusaders, a group of women, and the Tuxis Class, a mixed group, both being Sunday school classes that have held together during the years and grown into social organizations.

In addition there has been a building committee with Dr. Carlton Rand as chairman and George Paiton as treasurer that has solicited funds from parishioners and friends of the church to carry on the work.

Easter Sunday, for the first time, the newly decorated auditorium was in use and before the Conference is held it is expected the rest of the work on the church will be completed.

100 Years Ago

Methodism in Lewiston goes back to 1845, nearly 100 years, when Rev. Thomas Greenlaigh of Poland accepted an invitation to preach in Lewiston. The Park Street Methodist church, which now houses the Salvation Army and the Red Shield USO Club, is the oldest church edifice standing in the city and was dedicated in 1854. From then until 1861 it served both Lewiston and Auburn.

After 71 members of the church, living on the Auburn side of the river, withdrew and organized the High Street Methodist Church, Lewiston Methodists continued to worship under one roof until 1871, when in order to accommodate all who desired to attend services, it was necessary to make other arrangements, and the Hammond Street church resulted. This building was dedicated in 1876.

Two Parishes Unite

A shift in the center of population eventually overtook the churches and as early as 1898 an attempt was made to unite the two parishes and for a time worship services were held alternately in the two buildings.

Finally in 1923 through the efforts of the late Rev. H. E. Dunnack, who was then serving as supply pastor for the Park Street Church, the union decree was issued by Bishop E. H. Hughes, of the Boston area. Final union and re-dedication of the Hammond Street Church as the Calvary Methodist came Dec. 20, 1925 when the Rev. J. G. Rogers was pastor. At that time Mr. Oliver was pastor of the High Street Methodist Church of Auburn.

Since that time the Calvary Methodist Church has played a large part in the religious life of the community. Its organizations have been active and its pastors have been prominent, well considered men.

The Rev. A. I. Oliver, present pastor, completes this month his fourth year with the church. Previously he had been well known in this locality, for he had served the church at Auburn, and during his term as district superintendent from 1929 to 1935 he made his home in Lewiston.

CALVARY METHODIST CHURCH OF LEWISTON.

Portland Monsignor To Observe 50th Ordination Anniversary

Golden Jubilee Program Planned

Msgr. J. W. Houlihan Built Famed Church

Honored by thousands of friends, including prominent ecclesiastical and civic leaders throughout New England, the Rt. Rev. Msgr. John W. Houlihan of St. Joseph's Church, Portland, will observe the 50th anniversary of his ordination to the priesthood in the Roman Catholic Church at Paris, France, May 19, 1894, with special exercises here from Friday, May 19 through the following Tuesday.

Built Church Here

One of the oldest and best-loved church officials in Maine, Monsignor Houlihan was named a Domestic Prelate with the title of Right Reverend Monsignor, by His Holiness Pius 12th in March, 1939. Recognized throughout Maine for his interest in church and educational work over a half century, he is probably best known to Maine people outside his faith as the creator and builder of the new St. Joseph's Church here, considered one of the finest 14th Century English-Gothic structures in the United States.

A native of Bangor, where he was born Feb. 13, 1871, the son of Patrick and Mary (Moriarity) Houlihan, Monsignor Houlihan can recall from personal experiences the Queen City of post-Civil War days that was famed throughout the Country (and in story, too) as the lumbering center in the East. He attended school in his native city and early showed a love for the classics and foreign languages that permitted him to pass the college requirements at the end of his junior year at Bangor High School, an unusual accomplishment at that time and today. Entering Holy Cross College in 1888, he was graduated with the A. B. degree in 1891. completing that standard four-year course in three years.

Long determined to enter the priesthood, he entered the Grand Seminary of Montreal in 1891, the first of an immediate line in his family that was to give to the priesthood another brother, the Rev. Fr. Timothy H. Houlihan, former rector of the Cathedral of the Immaculate Conception here, and a nephew, the Rev. Fr. Joseph E. Houlihan, an assistant to the Monsignor at St. Joseph's Church, Woodfords. After attending the Grand Seminary from 1891 to 1893, he completed his studies in St. Sulpice Seminary, Paris, France, where he was ordained by Cardinal Richard, Archbishop of Paris, May 19, 1894.

Student Of Architecture

While studying abroad, Monsignor Houlihan was given an unusual opportunity to study and observe the Europe of history and culture and he was especially fond of its architecture. Somewhere at that time he probably dreamed of reproducing in the United States one of the beautiful Gothic churches he visited daily, and that hope was realized in the now nationally-known new St. Joseph's Church begun in 1929 and completed in 1931. It is his monument and a valuable addition to 300-year-old Portland's history.

Rt. Rev. Msgr. John W. Houlihan

Returning to his native country in 1894. Monsignor Houlihan was first assigned by the late Bishop Healy to St. Joseph's Church at Old Town where he took an immediate interest in the problems of Maine's Indians. After serving as a curate in that church for a year, he was named pastor of St. Ann's Church, October, 1895, where as a young priest he built churches at Dexter and Dover-Foxcroft. He also ministered to spiritual needs of Catholics at Brownville Junction and nearby towns, offering Mass on specified Sundays.

His missionary work and success in building churches came to the attention of his superiors and he was transferred to Portland where he organized the new parish at Woodfords. The first Mass in his new parish was held May 2, 1909. The church-school which he built now serves as a primary and grammar school and was impressively dedicated by the late Bishop Walsh in 1915. The Dunham property on Stevens Avenue, a beautiful Colonial-type structure, was purchased for a rectory in 1911. In 1929 he began work on the new St. Joseph's Church, which is described as "the loveliest within the confines of the Diocese of Portland and one of the most perfect of its kind in the nation."

Jubilee Program

The golden jubilee observance will begin with a Solemn High Mass for children at 9 a. m. next Friday, May 19, the anniversary of the Monsignor's ordination in 1894. An entertainment by the children will be held that same afternoon at 2.30 o'clock in the school hall, to which all are invited. A reception by the parishioners will be held next Sunday, May 21, at 8 p. m., with a banquet at the Eastland Hotel Monday evening at 6.30 o'clock.

The observance will close with a Solemn High Mass at 10 a. m. Tuesday, May 23, which will be attended by the Most Rev. Joseph E. McCarthy, D. D., Bishop of Portland, and more than one hundred priests from Maine and other states.

NOVEMBER 2, 1943–

DEDHAM CHURCH HONORS SOLDIERS

DEDHAM CONGREGATIONAL CHURCH

Dedham Church is in its 103rd year, and still going strong. It was rededicated on its 100th birthday in 1941.

In this church on Sept. 19th special services were held for the boys and girls in the Armed forces. Under the leadership of Rev. Valton Morse a service flag was dedicated with 22 stars for the boys and girl now in service. A beautiful Candlelight service was arranged for the occasion. The order of service was as follows: The Prelude; Invocation and Lord's Prayer; America; Responsive Reading; Junior Choir, God Bless America; duet, Under the Red, White and Blue; Violin solo; Scripture Reading; Violin solo; Address, "Honor to Who Honor Is Due"; Recognition of those serving our country; Dedication Prayer; Closing hymn, America The Beautiful. These services were attended by many town's people.

The Town of Dedham is situated among the hills between Bucksport and Holden. Riding along the road one gets the reality of peace and quietness in this little town. It was incorporated in the year 1837 and named after Dedham, Mass. Its original settlers came from that community. The first log cabin was built by Nathan Philips on the shore of Philips Lake in 1810 that now bears his name. Among the founders of the church were Winslow Spofford, Albert Brown, John Pearl, Randall Bates, Mrs. Sarah Parker, Julia Spofford, John L. Parker, Peter Thayer, Horatio Pearl, Mrs. Abigill Brown, Mrs. Hannah B. Spofford. The little missionary church was unable to support a minister for some time, but helped by the students from Bangor Theological Seminary.

Not until Jan. 1, 1850, Lewis Goodrich was ordained for the first pastor of Dedham church. The Ordination took place in the Tannery, where more than 300 people gathered to enjoy the glad and solemn meeting. The sermon was preached by Dr. Shephard. Rev. Goodrich remained in this parish until 1853. Twenty-two ministers have served since that time. Rev. Preston Hindirks resigned in June. The vacancy was filled by the present pastor, Rev. Valton Morse. The rededication was held in the church, Aug. 8th, 1941. For many years the church was yoked with Holden church. On April 22, 1940 under the council called the Rurban Fellowship the three churches were united, Dedham, Holden and East Orrington. Later a church was organized in East Holden joining four churches under one parish. Dedham has had in years past, many industries such as Acme Clothes Pin factory, canning factory, Pants factory, Carding mill, Tannery. Not mentioning the farming and lumbering operations that are carried on year after year.

July 16, 1944

Baptists First Met In July, 1824

Special Dispatch to Sunday Telegram

Waldoboro, July 15—The 120th anniversary of the Baptist Society in this town was observed Thursday. An organization of the Baptist Church was formed in 1824. The first minister was the Rev. Samuel Chisim of Jefferson.

Encouraged by growth and to meet new needs, the society decided in 1837 to build a church. It was voted to accept the proposal of John Willett to build a meeting house for $2,950, and the building committee selected was Henry Kennedy, Charles P. Willett, Augustus Welt, Jacob Shuman, William Mathews Frederick and John Shuman. The meeting house was opened Sept. 12, 1838.

A bell was added in 1844 when the Rev. Joseph Wilson became the pastor there were 35 members and under his leadership 229 were added.

During the pastorate of Luther D. Hill, in 1874, an organ was purchased for $1,000. Mrs. Mary D. Clark headed a group of women who secured funds for the organ and for more than 40 years Mrs. Clark served the church as organist.

In 1880, extensive repairs and changes were made on the building at a cost of $5,000. At this time the pastor was the Rev. James Graham and the church was rededicated in 1884.

In 1924, during the pastorate of the Rev. Guy McQuaidee, the 100th anniversary was observed. The present pastor is the Rev. Frederick Heath.

Thursday evening a reception and dinner was followed by speeches by visiting pastors and guests. Candles were lighted on a large birthday cake in memory of deceased church and parish members. Jasper J. Stahl spoke on the past history of the church. Special music was given by the church choir, followed by a historical sketch entitled, Out of the Past. Those taking part were Miss Edna Young, Mrs Gertrude Benner, Mrs. Rena Crowell, Mrs. Dorothy Miller and Mrs. Harriet Hilton.

BAPTISTS OBSERVE ANNIVERSARY—The present Baptist Church at Waldoboro where a special program was held this past week in observance of the 120th anniversary of the Baptist Society in that town.

EXTERIOR VIEW of Saint Michael's Episcopal Church, Pleasant Street, in Auburn.

REV. ROBERT F. SWEETSER, rector of Saint Michael's Episcopal church.

BY EARL T. BARRON

Wherever Englishmen or their descendants have settled, sooner or later there has come to be an Episcopal Church, says Rev. Robert F. Sweetser, rector of Saint Michael's Church in Auburn. Usually, mission churches are founded as proteges of larger parishes, when members of the larger parish move to the suburbs, or to some other part of town. In the case of Auburn, however, the mother Church gave its head and rector, the Reverend William Henry Washburn.

Father Washburn was the founder of a score of churches and missions in Aroostook county, before coming to Lewiston, where he built Trinity church and rectory. With missionary zeal, he extended his efforts across the river, in Auburn, and bought a small house on Pleasant Street, now the Washburn Parish house. In the 'eighties, he built a parish hall, where gatherings of the Auburn members of Trinity Parish were held from time to time.

At the termination of his work at Trinity Church, he moved into the little Cape Cod cottage, now 82 Pleasant Street, and soon began to hold services regularly in the parish hall. Then he began to collect funds for the building of a church on the property, and was in the midst of this missionary effort, when he died.

The Founding Father was succeeded by a priest of more moderate zeal, who despaired of building a big church in Auburn. He turned the parish hall into the present church building. He constructed a chancel, putting in an organ, stained glass windows, and other remodeling to make the present beautiful little building out of what was intended to be the parish hall of the parish of the Heavenly Rest. Father Sawyer lived with his family in the old Washburn residence, and one of the members of the parish at the present day remembers the rectory as the cozy center of the parish life of those days.

Father Stray

The real re-birth of the parish, however, came at the arrival in 1909 of the Rev. Arthur Thomas Stray, a young priest just out of the General Seminary, who for a few months had been curate in Saint Luke's Church, Brooklyn, New York. With the foresight and zeal of Bishop Codman behind him, he set out to carve a real parish out of the Auburn Mission. He began by changing the name from Heavenly Rest to Saint Michael. Now, Saint Michael is the angel of the heavenly warfare; and the change of names is significant, as the old name, old residents will remember, was also significant of the move Father Washburn made from Lewiston to Auburn.

Under Father Stray's able direction, the parish grew from a small mission of a few score communicants to an organized parish. In 1921 it purchased the Ara Cushman residence at 74 Pleasant Street, which was converted into a rectory. The old residence at 82 was made into a parish house, all the rooms inside becoming one large room, which serves admirably as a gathering place for the various guilds and societies of the parish. Much to the regret of all, Father Stray was appointed in 1924 rector of Saint Paul's, Brunswick, thus bringing to a close 15 years of fine leadership of Saint Michael's parish.

Memorial Window

The East window, over the high altar, was given in memory of Father Washburn and appropriately inscribed, to the memory of William Henry Washburn, first rector of Saint Michael's parish. But in a fuller sense, Father Stray was the co-founder and builder.

Growth of the Church

Father Stray was followed by the Rev. Nelson Gildersleeve. Father Gildersleeve served the parish until 1928. The Rev. Harold R. Carter took over the duties of the church when Father Gildersleeve left the parish. Following Father Carter, who served from 1928 until 1930, came the Rev. William Ward Stewart who served during the period 1931-'37.

The present rector is the Rev. Robert F. Sweetser, who came to the Auburn parish in December of 1937. Father Sweetser had been serving in the Church of the Advent in Boston.

Since 1938 the parish has relinquished all missionary aid from the diocese, and is now the seventh parish in size in the Maine Diocese.

Father Sweetser says that Saint Michael's has always been in the vanguard of the work of worship, with all its enrichments usual in the best Anglican tradition.

Fine Interior

The interior of the Auburn church, though small, gives a fitting sense of intimacy and devotion. It is enriched by many gifts and memorials, suitable vestments, stations of the cross, and other appurtenances of Anglican worship. The center of the parish life is the Altar, where for 20 years the tabernacle lamp has burned perpetually, in honor of the presence of the Blessed Sacrament in the church.

The work of Saint Michael's is ably carried on by a devoted group of societies and guilds: the Confraternity of the Blessed Sacrament, Saint Margaret's Guild, the oldest organization in the parish, Saint Michael's Junior Guild of younger women, the Guild of Martha and Mary, the Vestry and the Parish Council.

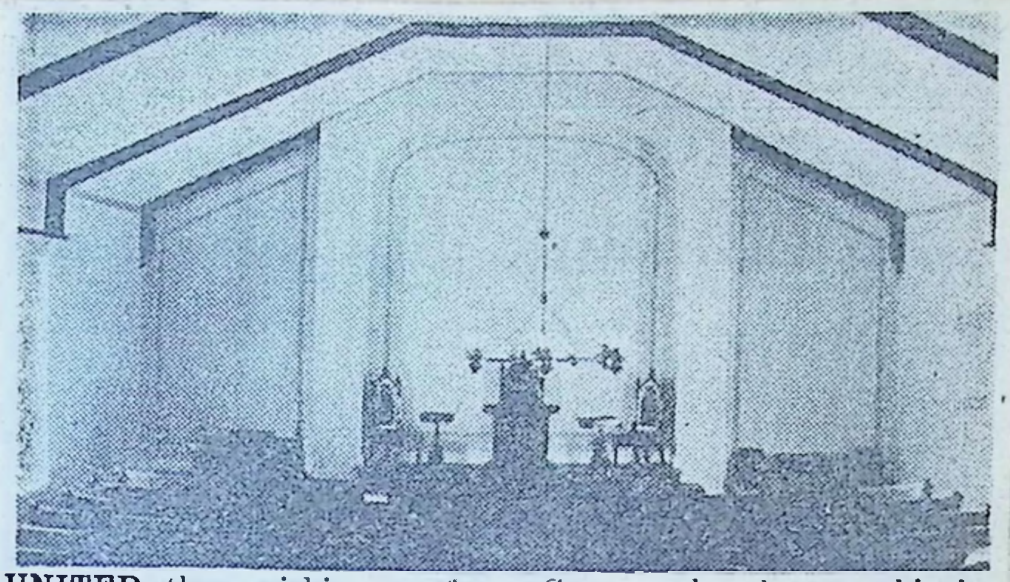
Organization Heads

Mayor L. Kenneth Green is senior warden; Professor Robert Seward of Bates College, junior warden; Willis, A. Foss, treasurer; Daniel W. Gibbs, Missions Treasurer. Mrs. Granville Keirstead is president of Saint Margaret's Guild; Miss Edith Prescott, parish organist, is secretary of the Confraternity; Mrs. Willis Foss is president of the Junior Guild.

Mrs. Doris Wagg Parsons is director of the church school; Mrs. Sally Dunn holds the position of choir leader. Miss Myrna Curtis is sacristan and leader of the Altar Guild of Martha and Mary.

To Rededicate Church at Sumner

SATURDAY JUNE 17, 1944



UNITED, the parishioners of two Sumner churches worship in the former Congregational Church, but sit beneath the chandelier that formerly graced the Baptist Church but has recently been electrified and placed in the building now in use.

BY MARY LOUISE STETSON

June 18 will be a day of rejoicing among the church-going folk of East Sumner. On that day, the newly-decorated church will be rededicated to the worship of God and to the service of humanity.

Dr. Ralph Barrett of New York City made out a check for $25.00 payable to the treasurer of the village church back home. It was a gift of appreciation and of gratitude. Miss Augusta T. Esatman, treasurer, was instructed to consult with Rev. H. E. Young, pastor of the Federated Congregation and Baptist Churches, as to how the check should be spent. They decided to use it as nucleus for what they called "The Cushion Fund."

Everybody agreed that those pew cushions did need to be recovered. But what about that dingy ceiling, those papered walls, the old carpet, that church auditorium not yet wired for electricity? New cushions would be quite out-of-place in an otherwise shabby church auditorium. More gifts poured into the treasury. A committee of five, Rev. H. E. Young, Alvan S. Barrows, Mrs. Lola Cobb, Mrs. Mary Hicks, and Mrs. Cora Roberts was appointed. The treasurer continued to serve alone on the cushion committee.

A Brass Chandelier

As chairman of the redecorating committee, Mr. Young remarked, "I've always admired that brass chandelier that hangs in the Baptist Church. I wish it might hang in our newly-decorated auditorium."

That was enough. Several years ago, before the union of the Baptist and Congregational denominations in East Sumner, the Baptists had redecorated their white church at the Four Corners. They had purchased and installed a chandelier to support, not electric light bulbs, but kerosene lamps. The Baptists of the Federated Church had not the slightest objection to worshipping again under a Baptist chandelier. The Congregationalists were glad to accept the gift, so the Baptist chandelier was hung in the Congregational Church, and Horace Cobb, a member of the united congregation, took on the difficult work of wiring it for electricity and of installing other lights in the auditorium. This expense was met by the Ladies' Circle, but all other costs of redecorating are being paid from the church funds.

The painting of the woodwork and the painting and decorating of the walls in auditorium, vestibules, and vestry were done by the local painter, Alvin S. Barrows, assisted by Guy Judkins of Turner.

The church auditorium is already being used for public worship. One member of the congregation declared, "Since the church has been redecorated, the people, themselves, look better, even if we do wear the same clothes."

The Pastor and his Family

Rev. H. E. Young, both by temperament and by training, is especially well fitted to serve a federated church. Of him, the church treasurer tells me, "He likes to brag about the rest of us but says very little about himself." Before coming to East Sumner, he held pastorates for fifteen years in Kittery at the Baptist and second Christian Churches.

When in 1931, the Congregationalists and the Christians were considering the formation of the Congregational-Christian Denomination, Mr. Young was elected a delegate from the New England Christian Convention to the General Christian Convention at Seattle, Washington. To Mr. and Mrs. Young, much of the new awakening in the East Sumner church is due.

The life in that parsonage home must have been such as to develop in the next generation broad-minded patriotism and religion. One son is a sergeant in the United States Army. The other son is rector of St. Stephen's Episcopal Church in Newark, New Jersey. The husband of one daughter is serving in the United States Navy. Another daughter has married a Congregational minister.

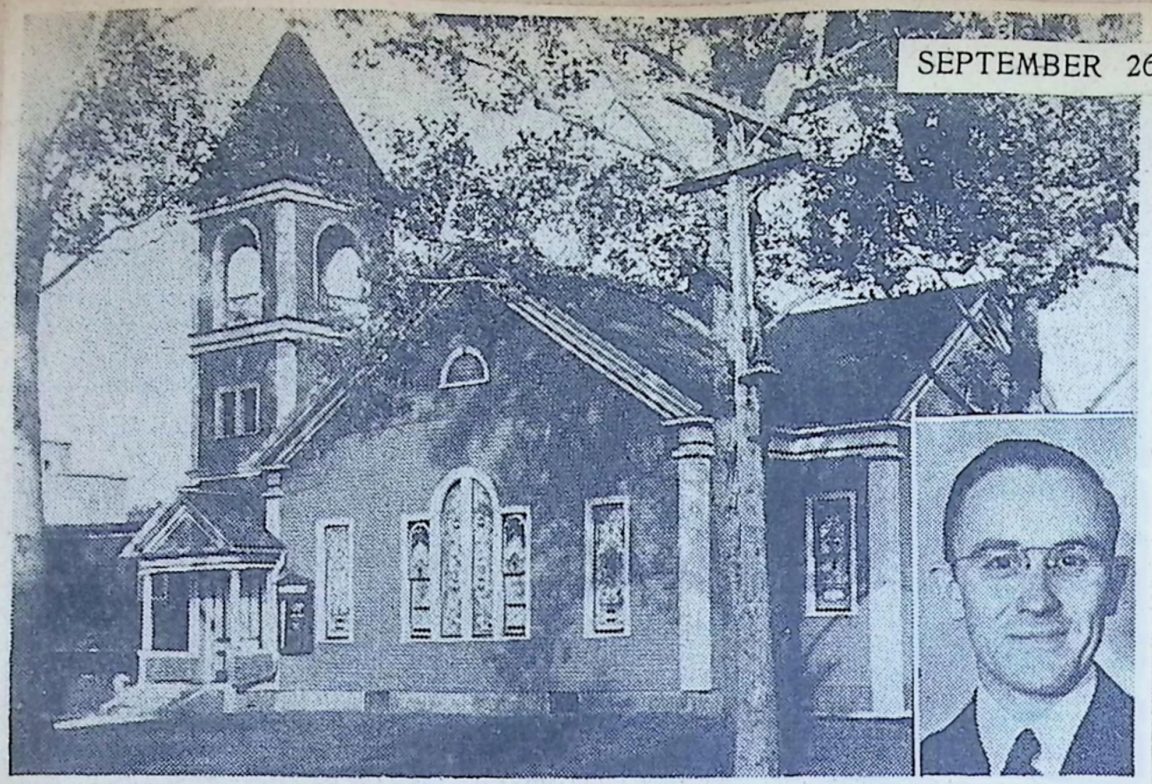
Church History

The newly-decorated church was built at Sumner Flat in 1883. It is the third Congregational meeting-house raised in East Sumner. The first in 1819 and the second in 1856 were located on Sumner Hill but by the time a third was needed, the center of the rural community had shifted to a more level and accessible part of the town.

At the time of the Roll-Call celebrating the 114th anniversary of the church organized in 1802, the Ladies' Circle was already more than sixty years old. It was commended for the service rendered to the church of 1916. It is interesting to note that this woman's organization still retains the name. In the minds of those who appreciate good food at small cost, the Ladies' Circle still suggests those Wednesday dinners at the vestry. Back in 1916, however, friendly relations already existed between the Congregational and Baptist Churches.

The two women's organizations took turns in serving public dinners on Wednesdays. Union services were held on Sunday evenings. The Christian Endeavor Society was holding meetings with young people from both churches in attendance. In fact, though the Congregational Church was established in East Sumner soon after 1798 when the town was incorporated, John Briggs, a Baptist, served with Deacon Increase Robinson and Isaiah Cushman in securing the services of the first minister.

And so, through years of friendly cooperation, both the Baptists and the Congregationalists of East Sumner are looking forward to the rededication services of June, 1944.



CORINNA METHODIST CHURCH—Dedication services will be held at the Corinna Methodist church on Sept. 30th and Oct. 1st, to celebrate the rebuilding of the chancel, redecorating of the church and to dedicate the new pipe organ. Pictured in the insert at the right is the pastor, Rev. Frederick L. Niles.

Corinna Methodist Church To Have Dedication Services

CORINNA, Sept. 25—The Corinna Methodist church will hold dedication services on Sept. 30th and Oct. 1st to celebrate the rebuilding of the chancel and the redecorating of the church and especially to dedicate the new pipe organ. All are being dedicated in honor of the men and women in the service.

The organ, which was purchased from George Allen of Livermore Falls, is of Gothic style, with three sides displayed and three Gothic arches on each side. There are about 700 pipes and the display pipes are of pure tin. The case is of solid mahogany with carved capitals.

The following programs will be presented:

Program of dedication, Sept. 30, Saturday afternoon at 3 o'clock; organ prelude; call to worship, Rev. Walter R. Towle of Dexter; hymn, "Holy, Holy, Holy"; choral anthem by the choir; responsive reading, Rev. C. D. Wentworth of Orono; Gloria Patri; Scripture lesson, Rev. Merle Estabrooks; prayer, Rev. Alice T. Hart of Bangor; hymn, "The Church's One Foundation"; address, Rev. Herbert F. Aldrich, superintendent of the Augusta district; offering, Rev. Roy W. Moody of Newport; trustees present the work to the church; words of dedication, Rev. John H. Miller of Newport; dedication of the organ the pastor, Rev. Frederick L. Niles; hymn, Lead On O King, Eternal; benediction, Rev. Herbert F. Aldrich; organist, Miss Joyce Moses; guest organist, George Rand, Jr., of Livermore Falls.

At 8 o'clock Saturday evening an informal parish meeting will be held with the following program:

Hymn, "Faith of Our Fathers"; solo, with accordion accompaniment, Mrs. George Rockwell; reading, Miss Effie Nutter; music, by The Jamaicans of Newport; reading, Mary Anne Holt; organ music, George Rand, Jr.; duet, Mrs. Helen Stewart and Mrs. Phyllis Damon of Stetson; reading, Fred Haseltine of Ripley; solo, "The Old Rugged Cross," Herbert Dow, illustrated by a cross formed by 22 girls: Nathalie Russell, Myrtle Russell, Virginia Cougle, Beryl Pitcher, Virginia Rockwell, Clara, Eleanor and Ruth Turner, Audrey Wentworth, Donna Bickford, Nola Sprague, Arlene Reed, Ardeen Foren, Beryl Melvin, Delores Downing, Jean Finnemore, Patricia Cunningham, Tressa Rockwell, Mildred Randell, Faye Seamans, Virginia Bemis and Elizabeth Nolan; reading, Ray Martin Brown; music, by The Jamaicans; original poem, Mrs. Fred Haseltine of Ripley; song, "God Bless America."

A social hour will follow and refreshments will be served.

Sunday morning, Oct. 1, regular morning service at 10:30; Sunday afternoon at 4 o'clock an organ recital with George Rand, Jr., of Livermore Falls, playing Prelude to Lohengrin, Wagner; "King of Kings" from Lohengrin, Wagner; Kamennoi Ostrou, Rubenstein; Minuet in G, Beethoven; solo, "Open the Gates of the Temple," by Guy Smith of St. Albans; "The Lost Chord," Sullivan; "Londonderry Air," arranged by Lemare; Dream Pantomime (Hansel and Gretel), Humperdinck; Jesus, Joy of Man's Desiring, Bach; violin solo; Leibestraum No. 3, Liszt; Ave Maria, Schubert; march, Religieuse, Gurlmant.

The hospitality committee to serve as hosts and hostesses are: for Saturday afternoon, Mr. and Mrs. John H. Philbrick, Mr. and Mrs. Densmore S. Hilliker; Mr. and Mrs. Richard W. Chase, Mr. and Mrs. Norris McFarland; Saturday evening, Mr. and Mrs. Fred J. Nutter, Mr. and Mrs. James Emerson, Mr. and Mrs. Roy J. Buxton, Mr. and Mrs. Fred Morang; Sunday morning, Mr. and Mrs. J. Tillotson Moses, Mr. and Mrs. Allie L. Sprague, Mrs. Pearl Cougle, Mrs. Jennie Fernald, Mrs. F. Lou Trickey, Mrs. Madge Vinning; Sunday afternoon, Mr. and Mrs. J. Cecil Brown, Mr. and Mrs. Henry C. Milliken, Mr. and Mrs. William Pushor, Mr. and Mrs. E. R. Clark.

Merle Cougle will serve as head usher for all meetings. Other committees are, floral, Mrs. Laura Cook, Mrs. Marion Perkins; music, Mrs. Zelda Emerson, Mrs. Georgie Morang, Mrs. Ethel Clark, Mrs. Laura Cook, Mrs. Leatha Moses, Mrs. Kathryn Pinkerton, Miss Joyce Moses; history, Mrs. Grace B. Philbrick; parish night program, Mrs. Philbrick, Mrs. Velma Pushor, Mr. and Mrs. Fred Nutter, Miss Hannah Bowler; refreshments, Mrs. Rose Milliken, Mrs. Ann Moore, Mrs. Thelma Brown, Mrs. Pearl Cougle, Mrs. Carrie Pearson; registration, Mrs. Carrie Hall, Mrs. Ella Blaisdell, Mrs. Alice Smith.

The redecorating was in charge of E. R. Clark.

The committee for the Altar Drape and the rail curtains is Mrs. Esther Burrill, Mrs. Georgie Morang, Mrs. Ethel Clark and Mrs. Madge Vinning.

The organ was purchased by the Woman's Society of Christian Service, through the generous donations of Corinna citizens and some out of town friends. The committee was Mrs. Leatha Moses, Mrs. Ethel Clark, Mrs. Rose Milliken.

1944-

FIFTY YEARS YOUNG—Kingman Methodist church, which on Sunday was 50 years of age, in observance of which the pastor, parish and many interested friends participated in an anniversary service.

Church And Pastor Observe Fiftieth Anniversaries

A joint celebration took place in the Kingman Methodist church Sunday when the fiftieth anniversary of the church and the fiftieth anniversary of the ministry of Dr. John W. Hatch, who began his pastorate in Kingman, were observed.

Dr. G. Vaughn Shedd, superintendent of the Bangor District of the Maine Methodist Conference, gave the anniversary sermon at the morning worship, presenting a warm, inspiring and thoughtful message, and music was provided by the children's choir.

Sunday afternoon at 2:30 Dr. Hatch, who is now retired from the ministry, gave the historical address, speaking of the small membership of the church when it was first erected 50 years ago, the limited finances, the great need of the church and the general, intense desire of the people for a house of worship. The site on Main street was the gift of the late Charles P. Webber of Bangor, a gift from Mrs. H. E. Prentiss of Bangor and gifts from other Bangor persons of over $800, in addition to contributions from other parts of the State. Dr. Hatch gave a vivid picture of an outdoor baptism, attended by 1,500 to 2,000 people. During the afternoon Sunday a baptism took place.

Dr. Hatch pointed out that the church was dedicated Feb. 22, 1894, and among the clergy present at that time were Rev. B. C. Wentworth, Rev. Joshua M. Frost, then pastor of Grace church, Bangor; Rev. H. E. Foss, pastor of First church in Bangor.

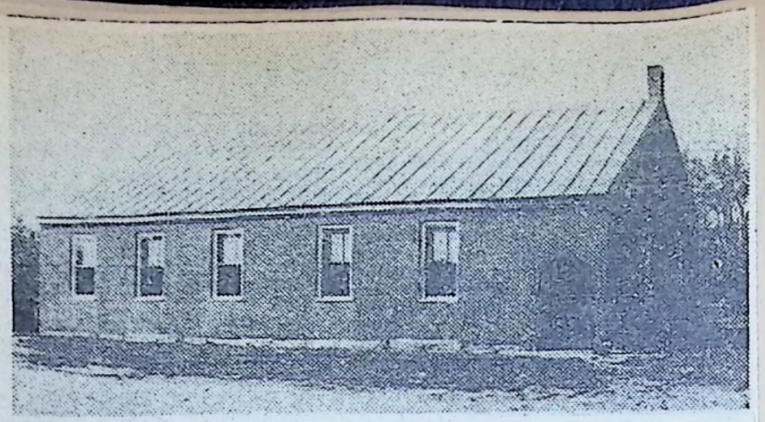
The Fellowship hour in the evening contained a varied program, with J. Frank Campbell presenting an interesting address on early days in Kingman. Mrs. Jay D. Osgood, in behalf of the church, extended high appreciation of Dr. Hatch, pastor emeritus, for his interest and the services rendered the church and community and presented him with a generous sum of money, expressing the gratitude and good wishes of the people upon the 50th anniversary of his ministry. Mrs. Osgood also presented the present pastor, Rev. Harry P. Taylor, a gift of appreciation.

Dr. Hatch was born in Presque Isle, was graduated from the University of Maine, took a post-graduate course at Harvard university, and then went to Boston University School of Theology. Before entering college, while there, and following his college years he taught school, and was at one time high school principal and later superintendent of schools in Kingman.

He received his pastorate while in Kingman, where he remained for four years, later spending two years in Easton, four in Winterport, three in Belfast, six years as superintendent of the Bangor district of the Maine Methodist Conference and 18 years as head of Montpelier Seminary in Montpelier, Vt. He retired in 1931, living in Bangor until three years ago and then moving to Hampden Highlands, where he now resides. Winters are spent in St. Petersburg, Fla.

DR. JOHN W. HATCH—who observed the fiftieth anniversary of his joining the Methodist ministry Sunday by participating in the fiftieth birthday of the Kingman Methodist church, in which he was the first pastor.

Quakers In Maine



South Durham Meeting House

Windham Meeting House

At Windham

The meeting-house that aroused interest for this article about Quakers in Maine was the one at Windham. That meeting is now an active part of the Falmouth Quarterly Meeting. Of the many Friends who once worshipped here, only one member of the Society is left, a woman 92 years of age. A letter for further information sent to this Friend, Miriam Cartland of South Windham, brought a reply written by herself. Her own words shall tell the story of the meeting to which she has belonged for so long a time.

"In answer to your request I will give you a few facts concerning Windham Meeting, although I have not spent all the years of my life in Windham.

A Preparative Meeting was established in 1793, a Monthly Meeting in 1801 and a Quarterly Meeting in 1802.

The present Meeting house was built in 1849. Services have been held without a break throughout the years until the present time, but there came a time in the history of this Meeting when the numbers became so reduced by death, that the few who were left found it quite a wise move to join the Larger Parish and were voted into the same April 29, 1932.

Windham Meeting is still being held regularly with a very interesting Sunday School."

Durham Church, 1829

By the arched entrance to the meeting-house in South Durham is a bronze tablet bearing this inscription:

DURHAM
FRIENDS MEETING HOUSE
ERECTED 1829
CENTENNIAL DEDICATION ..
AUGUST 31, 1929

Originally, there were two doors at the side of the meeting-house that faces the road; one door to be used by the men of the meeting, the other, by the women. They sat on opposite sides of the meeting-house. Before a business meeting, shutters were lowered between the two sides, and the men and women conducted separately the business of the Society.

The remodeled meeting-house has one door at the corner. A little vestibule leads directly into the auditorium where the adults hold their meeting for worship. But for the High Seats, it looks much like the little country church of other denominations. There is no division according to sex. Friends may sit where they like in the comfortable, if plain, pews. Harvey Jones officiates as the minister. The High Seats are seldom occupied. But in the vestry, opening to the right of the vestibule, hangs a photograph of several strong-faced Quakers occupying the High Seats.

Famous Guests

As guests to this Quaker Meeting of South China, came Rufus King, a Quaker minister from North Carolina. He was accompanied by Dr. James E. Rhoads whao came President of Bryn Mawr College and John Y. Hoover from Iowa, an uncle to Herbert Hoover.

Baileyville, a part of the Town of Winthrop, was setled by Quakers in 1780. It was Ezekiel Bailey who, about the year 1830, began the manufacturing of oilcloth, a business which prospered until 1921 when the oilcloth factories caught fire and burned. All the Baileys were ardent members of the Society of Friends. Out of their hard-earned wealth, they contributed generously to other meetings of Maine, as well as to Maine schools, especially to Oak Grove Seminary.

Back to Maine

Even in war time, the Pine Tree State calls many of its sons and daughters back home.

During the Summer months, the Friends' meeting-houses at Casco, East Benton, and North Fairfield are open for one or more meetings for worship. All Maine meetings are doing their part in war service through the American Friends Service Committee. The two Portland meetings are outstanding in their service to the local community as well.

The Oak Grove School Meeting in Vassalboro, from the Quaker standpoint, is "a bright spot in Maine." About the year 1750, immigrants came from Cape Cod and settled in Vassalboro. Thirty years later, however, they were joined by Quakers from New York. Since then, the town has been influenced largely by these quiet, kindly folk who have earned their name of Friends. They established Oak Grove Seminary in 1854 and still direct its policies. The new buildings at Oak Grove are filled to capacity and it is hoped that this school will strengthen the Society of Friends in Maine.

Rufus M. Jones

Among its former pupils, was Rufus M. Jones, Professor of Philosophy in Haverford College, and the author of many books including "The Quakers in the American Colonies," 1911; "A Service of Love in War Time," 1920; "The Faith and Practice of the Quakers," 1927; and "A Small-Town Boy," 1941. The seminary was named for the grove of oak trees that were felled for ship timber during Rufus N. Jones' term of school.

This Quaker teacher, writer, and minister is more closely associated with the meeting at South China, however. He was born in this Maine town, not named after the country of one of the Allies in the Second World War, but after a hymn tune so doleful that Rufus M. Jones, himself, wonders that it ever led to a conversion. In fact, his ancestors, Ephraim and Miriam Clark, made the first Quaker settlement at China.

That was in the year 1774, just before the outbreak of the Revolution. The cleared field upon which they built their log house near the shore of China Lake, is today part of Rufus M. Jones' Summer place.

In that same year, 1774, a Quaker missionary, David Sands, came from Long Island. He decided that Kennebec Valley was well suited to the establishment of Quaker Meetings. As a result of his efforts, Quakerism early flourished in that section of the State. From the South China Meeting, alone, at least twenty-five young Quakers have become leaders in the field of education.

In his most recent book, a biography so simply written that any Maine boy could read and enjoy it, Rufus M. Jones makes the following statement: "Nobody needed to lock his house at night though it was well to fence in your garden, for Quaker cows were not taught to avoid the neighbor's cabbage patches."

When Rufus M. Jones was a boy, Quaker meetings in Maine were not so much like those of other denominations. The men sat on one side of the meeting-house and the women, on the other. Up front, were two raised seats. On the higher one, sat a row of devout Quaker women: on the lower one, a row of devout Quaker men. Those on the High Seats were most likely to feel the urge of the Spirit to break the long silences of the meeting-house.

Saturday, Sept. 29, 1945

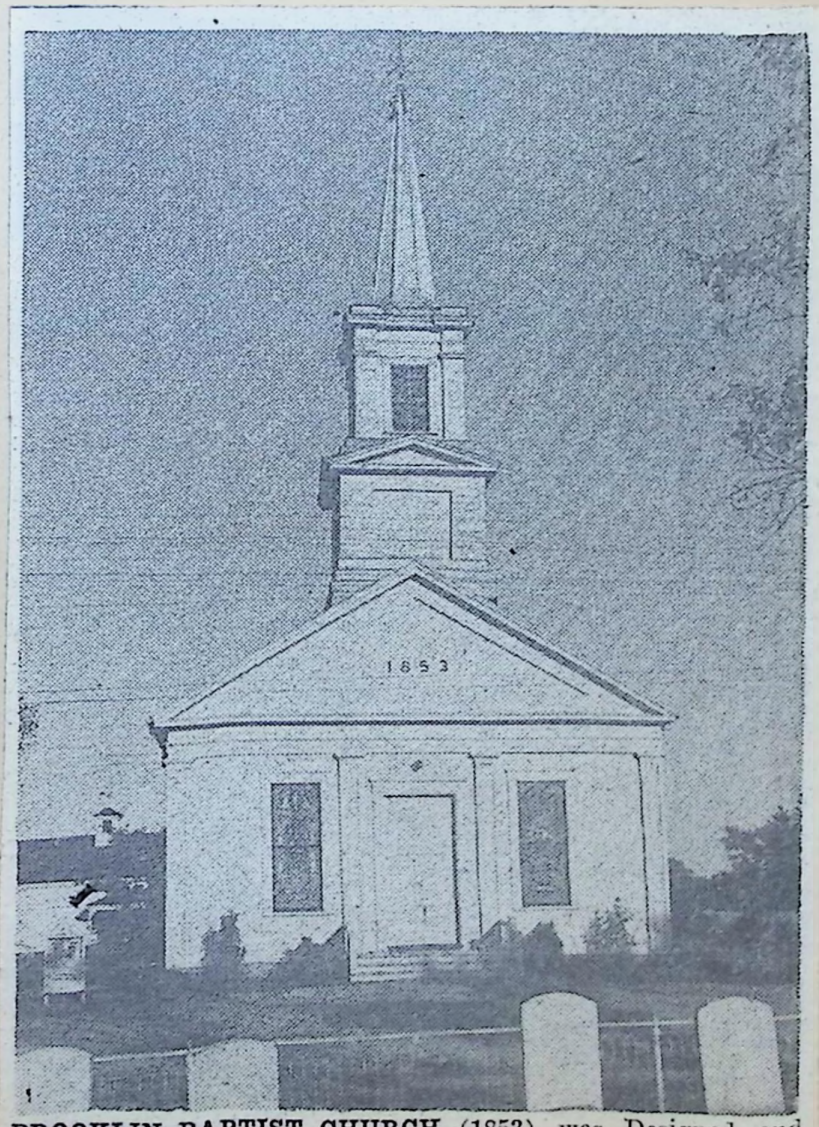
Native Maine Architects As Typified At Colby

BY ALICE FROST LORD

TWO centuries of noteworthy Colonial architecture in Maine are typified in an unique exhibit to have a formal opening at Mayflower Hill in Waterville, October Sixth. In art circles throughout New England there is a lively interest in this original collection, which will start on a circuit of well-known galleries and museums for this winter.

Besides 18 large panels of photographs of Maine structures from 1645 to the Civil War period, there will be shown rare plans and blueprints, and early books on architecture.

What Williamsburg in Virginia had to restore, as of permanent historical value, Maine possesses in original form, as Dr. Samuel M. Greene of the Colby art department brings to public attention, in the fourth in that college's series of exhibits concerned with Maine art.



BROOKLIN BAPTIST CHURCH (1853) was Designed and Built by Thomas Lord of Ellsworth, Showing Indigenous Treatment.

Special and Public

When the doors of the Woman's Union at Mayflower Hill are thrown open, from three to six o'clock Saturday next, this will be a very special and also a semi public event. Governor Hildreth and party are expected for the formal tea; authorities from outside who will speak on architecture here in New England; representatives of galleries and museums in and out of the state, and of various educational institutions where there is more or less interest in art.

In other words, this affair will be comparable in uniqueness and importance with the date when Dr. Greene opened the exhibit there on Maine art— was it a year, or two years ago this Fall! The present showing will remain at Colby for three weeks, where it may be seen by anyone interested. Thereafter it will be sent for November to the Addison Gallery of American Art at Phillips-Andover; to the Sweat Memorial Art Museum in Portland for December; to the Walker Art Gallery at Bowdoin College for January; to the Smith College Museum of Art at Northampton, Mass., for February; and thence on an indefinitely prolonged schedule.

Its Meaning

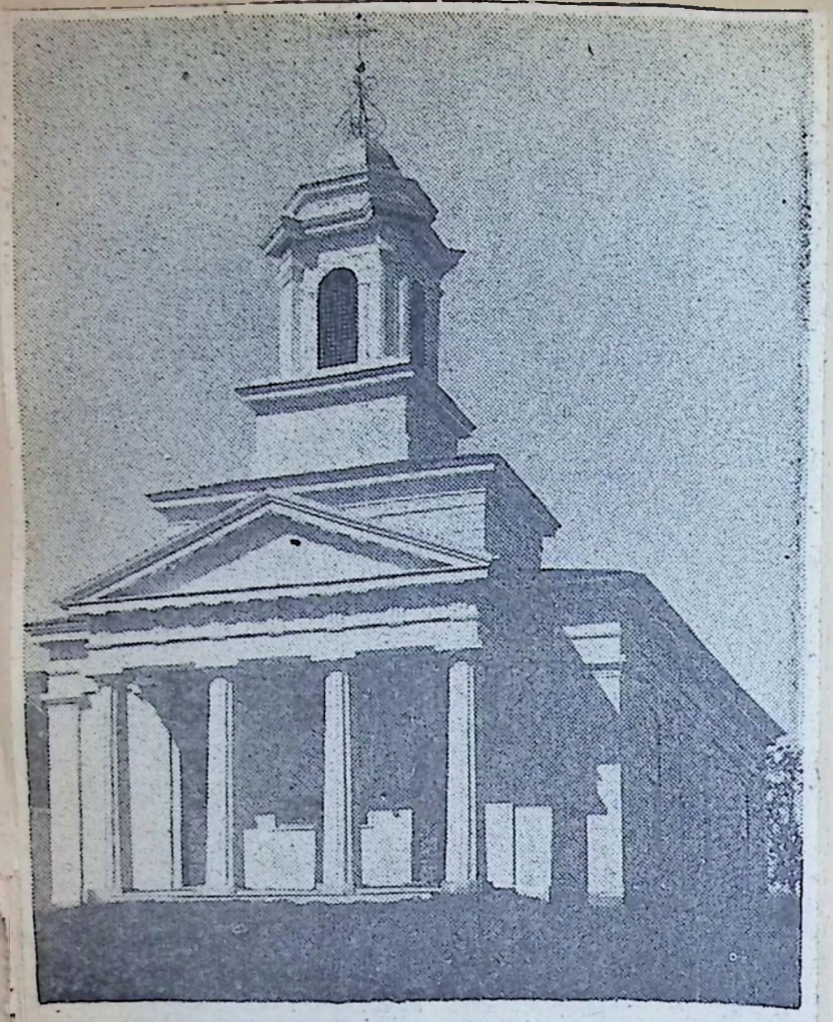
As Dr. Greene points out, while this display will have special interest for Maine, it will have a far wider significance. "A close study of the development of the architecture in any one of the New England States will throw light on early trends in house-planning, and trends elsewhere in the whole New England area," he said.

"Of special interest is the way certain styles originated abroad and were adapted to American conditions, not only by trained architects —like Upjohn and Bulfinch and Parrish—whose names are well known, but also by skilled Yankee 'housewrights,' who used their ingenuity and native sense of design with interesting and often charming results."

When we remarked that the word "housewright" was new to us, Dr. Greene verified its use by quoting data of historical record.

So it is, as he went on to say, that this exhibit means the first public recognition of the ability and work of several Maine architect-builders of a century ago.

Yet, the subject is by no means exhausted. Not all the aspects of Maine architecture have been shown. "It does represent a consistent choice of typical and carefully distributed examples."



SEDGWICK CHURCH (1837) Illustrates Academic Style of Col. Benjamin Deane of Bangor.

Three "Unknowns"

Inasmuch as readers of the Lewiston Journal have been made acquainted at various times with a wide variety of Maine architecture through many articles dealing with individual churches, like those at Kennebunkport, Head Tide, and Ellsworth, and with venerable houses like the Knox Mansion at Thomaston, the Black mansion at Ellsworth and Machias tavern, it seems best in this too-short story—for so large a subject—to cite only three of the comparatively "Unknowns" whose work is to be exploited at Waterville.

Consider, for instance, Col. Benjamin Deane of Bangor. Who ever heard of him—in this part of the state, at least!

"Deane worked in a sophisticated and academic style," said Dr. Greene; "and he showed as refined an understanding of the Greek Revival as any of his better-known contemporaries, as revealed in the Sedgwick and Bluehill churches, pictures of which are on display.

"The curious fact about Deane is that nothing has come down to us about him, apart from papers originally in the possession of another 'Unknown' of that period—Thomas Lord of Ellsworth, who was a builder as well as an architect.

"As for Lord, he contributes an indigenous flavor, and a naive originality in carpentry. Our picture of the Brooksville Church discloses a nicety of proportion and joinery, as well as his unacademic interpretation of the Greek, thereby exploiting the construction possibilities of the wood."

Third among these particular "Unknowns"—of whom not a personal likeness is in existence, as far as has been discovered—is Samuel Melchoir III of Brunswick. Of the three mentioned he is the more likely to have slightly wider fame, if only for the fact that he designed the famous Aldrich house in Topsham, which was the abode of the first governor of Maine.

"We have learned this unusual fact about Melchoir," said Dr. Greene, "that he was not a trained architect, but developed his own style from his architectural observations as he annually walked to and from Boston for this purpose.

"The interior of the Aldrich house shows a delicacy of taste comparable with that of McIntire in Salem, Mass. The detail of the barn on the Gilman estate, and the elongated proportions (sparing of detail) in the Topsham Church, and in all his houses, prove him to be a designer of great originality and charm."

The Panel Display

Briefly, we mention the 18 panels in this exhibit, each big in proportion, to accommodate the photographic enlargements that show much detail.

1—The Maine scene, as illustrated by towns that have been slightly changed since civil war days, like Wiscasset, Damariscotta, and Thomaston, to name only a few.

2—The 17th and early 18th Centuries, with the MacIntire Garrison House a medieval form; the Glidden house at Newcastle, and so on.

3-4—The Later 18th Century, when colonial architecture became fully developed, as in the Dresden courthouse, the Sarah Orne Jewett house at Berwick, and others showing either heavy Georgian classicism more delicate, or of the baroque style.

5-6—The Early Republic, sometimes called the Federalist or the Late Georgian or Late Colonial, typified by the Adam Brothers' style, as in the old courthouse at Portland and in steeples at Castine and Kennebunkport.

7-10—The work of Parris, Codd, Keith, Sherman and Melchior.

11—Melchior or Codd.

12-14—The Greek Revival, as in the Kennebec County courthouse.

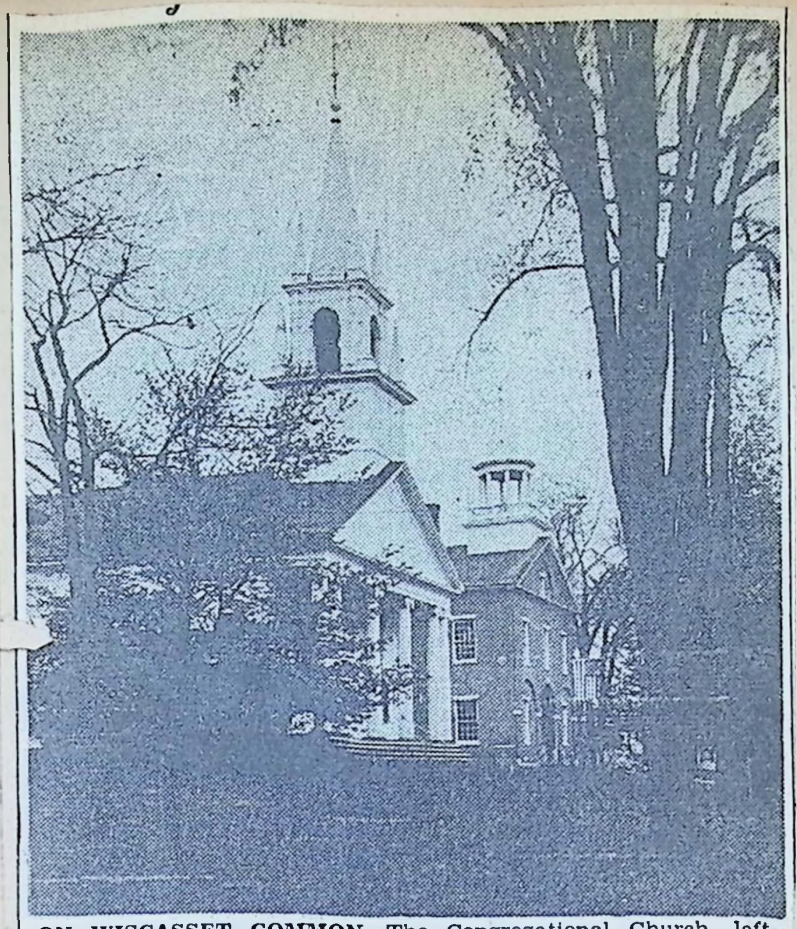
15—Housewright and Architect, referring to Deane and Lord.

16—The Italian Villa, as illustrated by a Richmond house shown in this exhibit.

17-18—The Gothic Revival.

It should be added that the architects drawings and other photostats will not be included with the panels that will travel far from Maine. The collection in cases is to be seen only at Waterville. An especially interesting item will be the account books of Melchior, showing the items involved in construction of various historic houses in Brunswick which were loaned by a descendant, Miss Lucy Melchior of Brunswick and Providence, R. I.

Dr. Greene, who has inspired this exhibit, as he did the three earlier ones on the Colby campus, gives due credit to Joseph Coburn Smith, who did much of the beautiful photography that will be so much enjoyed by the public.



ON WISCASSET COMMON—The Congregational Church, left, and Lincoln County Courthouse are among the examples of typical early Maine architecture included in an exhibition at Colby College beginning next Saturday.

Waterville, Sept. 29—An exhibition of early Maine architecture produced by the Department of Art at Colby College will be shown for three weeks beginning next Saturday. The public is invited to attend the exhibition which will be held in the Women's Union, Mayflower Hill, and will be open daily from 9 a. m. to 9 p. m.

There will be about 150 photographs as well as century-old original drawings by Maine architects and other material displayed.

Following its display at Colby, the exhibition is scheduled to be shown in the L. D. M. Sweat Museum, Portland; the Smith College Museum of Art; the Addison Gallery of American Art at Phillips-Andover Academy; the Walker Art Museum at Bowdoin College; and later at other museums and university art galleries throughout the Country.

Beginning with the MacIntire Garrison House in York, which dates around 1650, the progress in home design and church architecture is shown step by step through the Victorian style which came in about the time of the Civil War.

Dr. Samuel M. Green, professor of Art at Colby, in his research carried on for over a year in preparation for the exhibition, has identified the work of a number of early architects and house builders whose ability in his opinion deserves the same sort of recognition that has been accorded to the better known architects of old Salem, Portsmouth and other colonial towns.

Among these men who are featured in the coming exhibition are Samuel Melcher, III, of Brunswick, Nicholas Codd of Wiscasset, William Keith of Thomaston, Aaron Sherman of Machias, Col. Benjamin Deane of Bangor and Thomas Lord of Bluehill. Of course, Bulfinch, who designed the original State House, Alexander Parris, who planned many of the Portland mansions, and Richard Upjohn who built "Oaklands" in Gardiner and later the famous Trinity Church at Wall Street and Broadway in New York, are also represented.

In his announcement, Dr. Green said that "the exhibition, although concerned with the architecture of the State of Maine, has a far wider interest and meaning because a close study of the development in building design in any one of the New England states will throw light on the early trends which took place all through the American colonies. The aim of the exhibition is to increase one's enjoyment and appreciation of our own local architecture which is an important aspect of one's environment and tradition."

TOPSHAM'S ALDRICH HOUSE Interior Shows Professional Skill of Architect Samuel Melchior III of Brunswick.

MARCH 14 1946

Maine Architecture Subject Of Library Lecture Friday

Bangor people are offered a distinguished treat in the 10th and final lecture of the Bangor Public Library's current free series which takes place in the library auditoroum at 7:30 p. m., Friday, March 15. The program, to which all interested persons are invited, is an illustrated lecture on Maine Architecture by Dr. Samuel M. Green, head of the Art Department of Colby college, and the opening of a picture exhibit on the same subject, prepared by Dr. Green.

Many of the details of Bangor's finest houses will be illustrated and explained by Dr. Green in his lecture, which he prepared especially for the opening of the exhibit. The exhibit itself comes to Bangor by popular demand of people who saw it elsewhere. Its first showing was at the new Women's Union building at Colby college, in Waterville. It has since shown at Phillips academy, Andover, Mass.; the Sweat Memorial Art Museum, Portland; the Walker Art Building, Brunswick; and the art museum at Smith college, Northampton, Mass. It will come here direct from Smith college.

A large attendance is expected at Dr. Green's lecture on Friday evening, for not only is the public invited by librarian L. Felix Ranlett, but various cultural organizations have likewise been asked to share in the treat being offered by the library. Among organizations whose members will attend the library lecture on Maine architecture are the Pi Omicron Sorority and the Bangor Historical society.

During his lecture Dr. Green will show slides of various new photographs that he has taken of Bangor houses particularly important in the history of Maine architecture. He will tell what little is known of Col. Benjamin Deane a Bangor architect of the past who worked on some distinguished Maine churches. He will discuss the Maine connotations of Talbot Faulkner Hamlin's new book "Greek Revival Architecture in America" and will tell about Benjamin Asher's book "The Practice of Architecture" which came out in 1833 and greatly influenced the style of building in Bangor which was then just beginning to grow.

The printed catalog of the exhibit on Maine architecture, which will continue at the Bangor Public Library daily from March 15 through April 13, is an illustrated booklet of real importance. Not only does it amplify the explanatory labels that accompany the photographs and plans that make up the exhibit, but it supplies new and additional material. The Governor Kent house on Penobscot street and Mercantile Row, between Broad street and Pickering Square are among Bangor scenes shown in it.

DR. SAMUEL M. GREEN of the art department of Colby college who will be presented by the Bangor Public Library at 7:30 p. m. on Friday, March 15, in a free public lecture on Maine architecture.

The exhibit itself is designed to increase the enjoyment of architecture as an important aspect of our New England environment and tradition. It deals with styles that Maine has in common with New England as a whole; with vernacular variations from the academic standards of architecture; and with the work of individual builders and architects, many of whom are presented in it for the first time. Some of the photographs contained in the exhibit are loaned from various sources. Many were taken by Joseph Coburn Smith of Colby expressly for the exhibit. Research was carried on by Dr. Green throughout the state, not only on the scene, but also in historical collections and libraries among which was the Bangor Public Library.

303 Year Old Wells Church, Founded By Rev. John Wheelright, Recently Scene Of First Formal Wedding in Its History

SATURDAY, NOVEMBER 24, 1945

BY ESSELYN PERKINS

Amid a picturesque setting and a strange historical background, a wedding ceremony was performed not long ago in the County of York, in southern Maine.

The picturesque setting was in the First Congregational Church in the Town of Wells, when on a beautiful October day, Miss Celia M. Boyd of Belmont, Massachusetts, and Robert L. Littlefield of Wells were united in marriage by the Reverend Donald Press, pastor of the church, and these young people were told that they had the distinction of being the first couple to participate in a formal church wedding in three-hundred and three years.

Hereby is a challenge. It is known that of recent years, there have been two, or perhaps three ceremonies, but these were entirely without the formal surroundings. Also, there is a slight rumor that a "real" wedding did take place nearly three-quarters of a century ago. However, much research work would be involved to prove, or to disprove this rumor.

The historical background touches as far back as 1641, when Reverend John Wheelright was banished from the Massachusetts Colony, and fled from there to Exeter, New Hampshire. Coming from Exeter to Wells, Maine, he established the First Congregational Church. Followers of his church—several of them—came with him from Exeter, and here in this new place, Wheelright continued to preach his doctrines.

As the Province of Maine at that time had no connection whatever with Massachusetts, the Reverend Wheelright could gather unto himself as many Christians as possible and impart to them his religious faith and teachings in the manner which his conscious permitted.

This church, built in the wilderness, has left no connected records of its earliest life, but there are a few scattered ones, such as letters of Wheelright and others written during the years of the Indian raids.

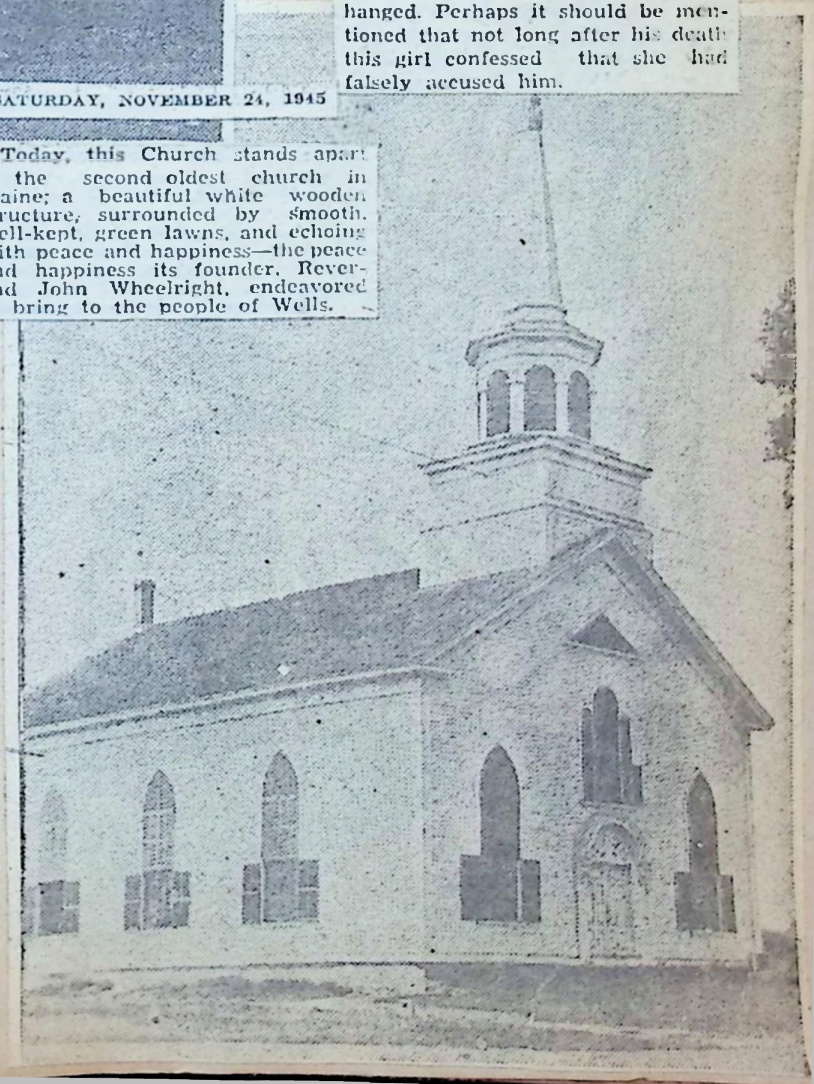
There is a record however, of one Edmund Littlefield, who was a member of the Wheelright Church in Exeter, and who followed that great man to Wells. This Littlefield is the first one of that name to settle in Wells, and the bridegroom of this present day wedding is one of Edmund's descendants.

Destroyed in 1692 Raid

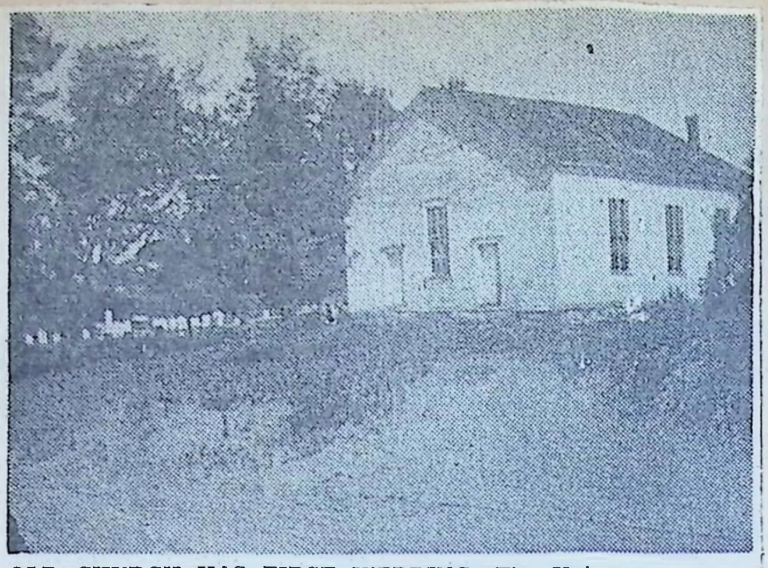
It is also known that this church was destroyed during an Indian raid about 1692. Undaunted the people built another church, but did not complete it. For some time the people attended church in this second building that had no windows installed, neither were the doors ever put in place, then better times were established, and the incompleted structure was razed to the ground, and the third and present church was then built.

During the time of the Salem Witchcraft, one Reverend George Burroughs was taken from this Congregational Church of Wells back to his former place in Salem, and after a trial based on accusations of a girl who claimed he had practiced witchcraft upon her, was hanged. Perhaps it should be mentioned that not long after his death this girl confessed that she had falsely accused him.

Today, this Church stands apart as the second oldest church in Maine; a beautiful white wooden structure, surrounded by smooth, well-kept, green lawns, and echoing with peace and happiness—the peace and happiness its founder, Reverend John Wheelright, endeavored to bring to the people of Wells.



– March 31, 1946 –



OLD CHURCH HAS FIRST WEDDING—The Union Chapel at North Leeds, 110-year-old structure will be the scene of its first wedding, April 17, when Miss Helen Rose of Auburn and North Leeds is married to Frank McDougald of Readfield in an evening ceremony, at 7 o'clock. Miss Rose and Mr. McDougald were classmates at Kents Hill Seminary. Since his discharge after over five years of military service, Mr. McDougald has been employed at Monmouth. Miss Rose is employed in the main office of the Bates division of the Bates Manufacturing Company, Lewiston. ton.

–November 18, 1945.

CHURCH 50 YEARS OLD—The Winter Street Congregational Church at Bath, which on Dec. 8 will be 50 years old. Plans are being made for an Anniversary Week observance Dec. 2 to 9.

Bath Church To Mark Anniversary Dec. 2-9

Bath, Nov. 17—The Winter Street Congregational Church, founded on Dec. 8, 1795, will observe the week of Dec. 2 to 9 as Anniversary Week.

Activities will be under the direction of the interim pastor, the Rev. Ashton A. Almand, who will preach the sermon on Dec. 2. Music for that day will be furnished by Mrs. Carl E. Albee, organist, and the choir, which includes Mrs. Fred K. Sturtevant and Mrs. Rupert M. Irvine, sopranos, Mrs. Richard T. Hersom, and Mrs. Arthur M. Bowker, altos, and a new member, Arah Richmond, bass.

In the evening, the Fireside Club of which Frederic Sturtevant is president, will present The King Of Kings.

The Ladies' Auxiliary of the church will sponsor a reception for members and friends on Saturday evening, Dec. 8.

Dr. William Leroy Stidger of the Boston University School of Theology will preach the Anniversary Sermon on Dec. 9. Dr. Stidger, who is known as an outstanding poet, lecturer, author, world traveler, and radio speaker will adapt his sermon from one of Edwin Markham's poems, The Look Ahead.

AN UNUSUAL GROUP AT CENTENNIAL EXERCISES OF COLUMBIA STREET BAPTIST CHURCH—Left to right: Rev. Addison B. Lorimer of St. Johnsbury, Vt., who was its pastor in 1900-1912; Rev. Benjamin T. Livingston, D. D., of Osterville, Mass., pastor in 1913-1917; Rev. James B. Ranger of Springvale, Me., pastor in 1927-1938; Mrs. Daniel Rider of Braintree, Mass., whose late husband was pastor in 1941; Mrs. Elmer N. Bentley of West Roxbury, Mass., whose husband, now an Army chaplain, was pastor in 1942-1943; Rev. Alton E. Maxell, who now fills the pulpit; Mrs. Gertrude Padleford of Robbinson, Me., daughter of the Rev. George B. Ilsley, D. D., fifth to fill the pastorate (1881-1900.) John S. Pendleton, D. D., of Waterville another former incumbent, spoke at the evening service but had not arrived when this picture was posed. (By News Staff Photographer.)

Bangor Church To Observe Hundredth Anniversary

The Columbia street church, largest of the Baptist denomination in Maine outside Portland, will observe its hundredth anniversary on Sunday with services forenoon, afternoon and evening.

Four former pastors, some of them coming from considerable distances, will be present: Rev. Addison B. Lorimer of St. Johnsbury, Vt.; Rev. J. S. Pendleton, D.D., of Waterville, executive secretary of the United Baptist convention of Maine; Rev. Benjamin F. Livingstone, D.D., of Osterville, Mass., and Rev. J. B. Ranger of Springvale, Me. Dr. Livingstone, Dr. Pendleton and Mr. Lorimer still fill active pastorates.

Present, also, will be the widows of two former pastors: Mrs. Daniel Ryder of West Roxbury, Mass., and Mrs. Elmer M. Bentley. Mr. Bentley, in the last years of his life, served as chaplain in the Army.

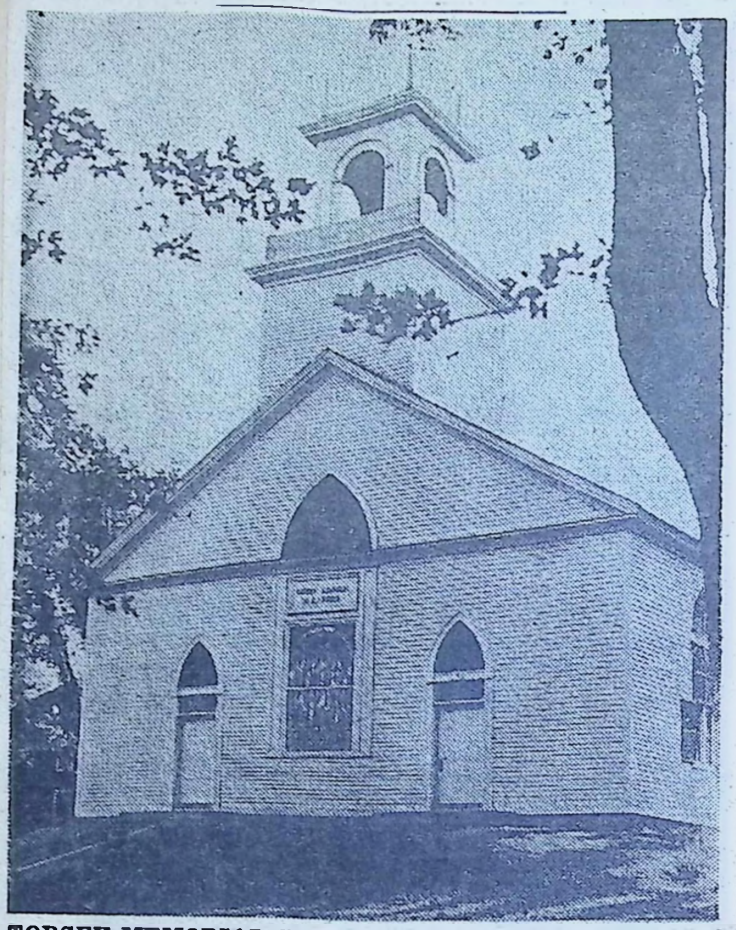
These six will sit as a group at the forenoon service, at which the sermon will be preached by the present pastor, Rev. Alton E. Maxwell.

At the afternoon service, beginning at 2:30, there will be addresses by two of the former pastors; and a history of the church will be read by Mrs. Charles L. Philbrick, who has been prominent in its activities for many years. This is anticipated as of exceptional interest and value.

The evening meeting will start at 7:30 and at this time the two former pastors not heard in the afternoon are to speak. There will be special music at all services.

The Columbia street Baptist church has approximately 600 parishioners, and its influence upon the spiritual and civic life of Bangor has been incalculable. Thousands, of all denominations, will extend good wishes on this anniversary.

Torsey Memorial Church Has Played Part In History of Kents Hill



TORSEY MEMORIAL CHURCH AT KENTS HILL.

BY O. E. YOUNG

The Methodist Church on Kent's Hill has always been intimately associated with the Wesleyan Seminary and the Woman's College, situated nearby and on the same hilltop. So close has the connection been that the three actually seem to be parts of the same organization.

At least two of the School's presidents have preached there often, even if not regularly. These were Dr. Henry P. Torsey and his earlier pupil, as well as his presidential successor, Dr. Edgar M. Smith. Moreover it was long a school requirement that the students should attend services there in a body every Sunday, unless excused. Very likely the same rule exists today; at any rate such attendance is still the custom.

The present building is not the first place of public worship Kent's Hill has known, though it and the big school buildings owe their present existence to the same man, Luther Sampson, the founder of the Seminary. True, there was a little church building in the place when Mr. Sampson first appeared upon the scene, a church in name, though scarcely one in fact. It was only a shell, without seats, even without doors and windows; probably religious services had never been held inside its humble walls. There was not even a religious organization in the place at that time.

Pres. Sampson's Influence

Though not a church-member, Mr. Sampson was a religious man at heart. It was he who, by his own personal labor and at his own cost, supplied the little chapel withevery-thing absolutely necessary for its use. It was also he who was the prime mover in organizing the Readfield Religious and Charitable Society. Church facilities on the Hill were crude, the little chapel being all the meetinghouse in the place; nevertheless services were held in it for a considerable time.

Kent's Hill Methodist Church had its regular organization late in the eighteenth century. This appears to have been the work of Rev. Jesse Lee. Again Luther Sampson seems to have been the prime instigator. Certainly it was he who inducted the Reverend Lee to hold his first services there, and he speedily became a member of the young church himself.

Reverend Lee was an old fashioned circuit-rider; his advent into Maine was in 1793, the first of his kind to appear in the Readfield section. He came again in each of the two following years. He preached the first Methodist sermon ever heard in all that region, organized the first Methodist class, in Monmouth, and was the first to administer the rite of Communion according to that creed. The second Methodist class was organized by him that same year at Readfield. The one at Kent's Hill may well have been the third.

It was in 1795 that Mr. Lee dedicated the first Methodist Church in the then Province of Maine, at East Readfield. The building is still in use. On or about the same date the Kent's Hill Methodist Church was organized.

The first rude meetinghouse on the Hill, finished by Mr. Sampson, was used for a considerable time. Eventually it became a store, the one so long occupied by Noah Jewett.

The second floor and the attic of "Noah's Ark" were used for years by "self-boarding" students at the Seminary. The building burned some years ago, but a new, though smaller, store now occupies the site.

Deering Chapel

The date of the erection of the new church, some little distance to the eastward, is not readily available. For years it was known as "Deering Chapel." It has been remodeled several times, more than once in fairly recent years. Since the installation of the beautiful memorial window, facing "Torsey Pond," the old church has been known as the "Torsey Memorial Chapel," so named for Henry P. Torsey, the first President of the School to be financially successful. He was also the one longest in connection with it, save one. That exception is its present President Emeritus, John O. Newton.

Other names have been inscribed on the memorial since, notably that of Dr. Wilson F. Morse, late head of the Kent's Hill Conservatory of Music, and of the Music Department before the Conservatory was created. Dr. Morse was a member of the Seminary Faculty almost as long as Dr. Torsey and "Prexy" Newton.

It was before this, back in the 'eighties, that the alcove for the organ and the choir was added behind the preacher's desk, through the efforts of Dr. Morse. Later the old fashioned gallery for the choir was removed, and a good sized room has been fashioned between the two entries. This is occasionally used as a dining-room, and it is here that the memorial window has been placed. The last name to be enrolled on it was that of Dr. Morse's helpmate and musical associate, Ella Deuill Morse, with him co-creator of the Kent's Hill Conservatory.

School Exercises

For many years the public exercises of the school were about all help in the Chapel, because of its larger seating capacity. There the annual Junior exhibitions were attended by citizens and friends of the students There the equally popular "Prize Declamations" were presented. There, too, Dr. Morse presented his musical offerings, operettas, cantatas and the like, with gorgeous costumes and scenery, often with stereopticon effects.

"Queen Esther", perhaps the most popular of them all, was given several times during the years that Dr. Morse was at the head of the Music Department. It still holds the stage and is still being widely offered to the musical public by its author and arranger—or was not many ago.

In Deering Chapel, now the Torsey Memorial, the Seminary and College graduations also took place during many years. There a long succession of students made their farewell bow at old Kent's Hill, many of whom were destined to climb high in after years, merchant princes, able teachers, popular divines, college presidents, an occasional governor, and Federal Representatives and United States Senators galore.

Fayette Quartet

And what a galaxy of musical talent has assisted at those oldtime graduations! A long time ago a widely known mixed quartet from Fayette furnished the Commencement music for several years. Mrs. Sara Woodworth was the soprano. Though with little or no musical training, she undoubtedly had native ability equal to that of any prima donna of her day. In after years she was long the coloratura soloist in the choir of one of the most fashionable churches in Lowell. Her sister-in-law, Mrs. Sarah Farrington was the alto—though up to the time of her brother's marriage she had a wide local reputation as a choir soloist, and the higher the soprano soared the better she liked it. She became an equally excellent contralto after Mrs. Woodworth joined the family. The tradition still lives, that Mrs. Farrington could sing any hymn at sight—with the book bottom upward.

The tenor of this famous quartet of other days was Josiah Sturtevant, indeed a "sweet singer in Israel." He could soar several notes higher than most tenors, easily, and his voice never tired. The last member of his musical family only recently passed away. The name of the basso in this Commencement quartet of long ago has apparently been forgotten during the lapse of years.

What a succession of musical talent has appeared in the Torsey Memorial at graduation time since the Fayette quartet! It has included the prize-winning Winthrop band, in the days of the Maranacook tournaments. On this occasion it was assisted by one of Dr. Morse's own personally trained students, Lyman Beecher Hobbs. After this talented young cornet soloist left the mill he won favorable notice in the musical world, unfortunately he died before he could reach the heights.

Ballard's orchestra of Lewiston also furnished the Commencement music in the early 'eighties. To those whose memory reaches back as far as that, comment on its quality is unnecessary.

But names of greater artists appearing in the Torsey Memorial in former graduations yet remain to record. There once appeared the well-known public singer, Ada Cary Sturgis, sister to the immortal Annie Louise. There, too, the famous violin virtuoso, Prof. William Dorn, once drew his magoc bow.

After the founding of the Conservatory, its student orchestra furnished the graduation music, assisted by the gifted members of Dr. Morse's own family and members of the Music Faculty. The Conservatory practically died when Dr. Morse could direct no longer, though Mrs. Morse still was able to assist the Music Department to some extent rather longer, almost until she also passed away.

Famous Graduates

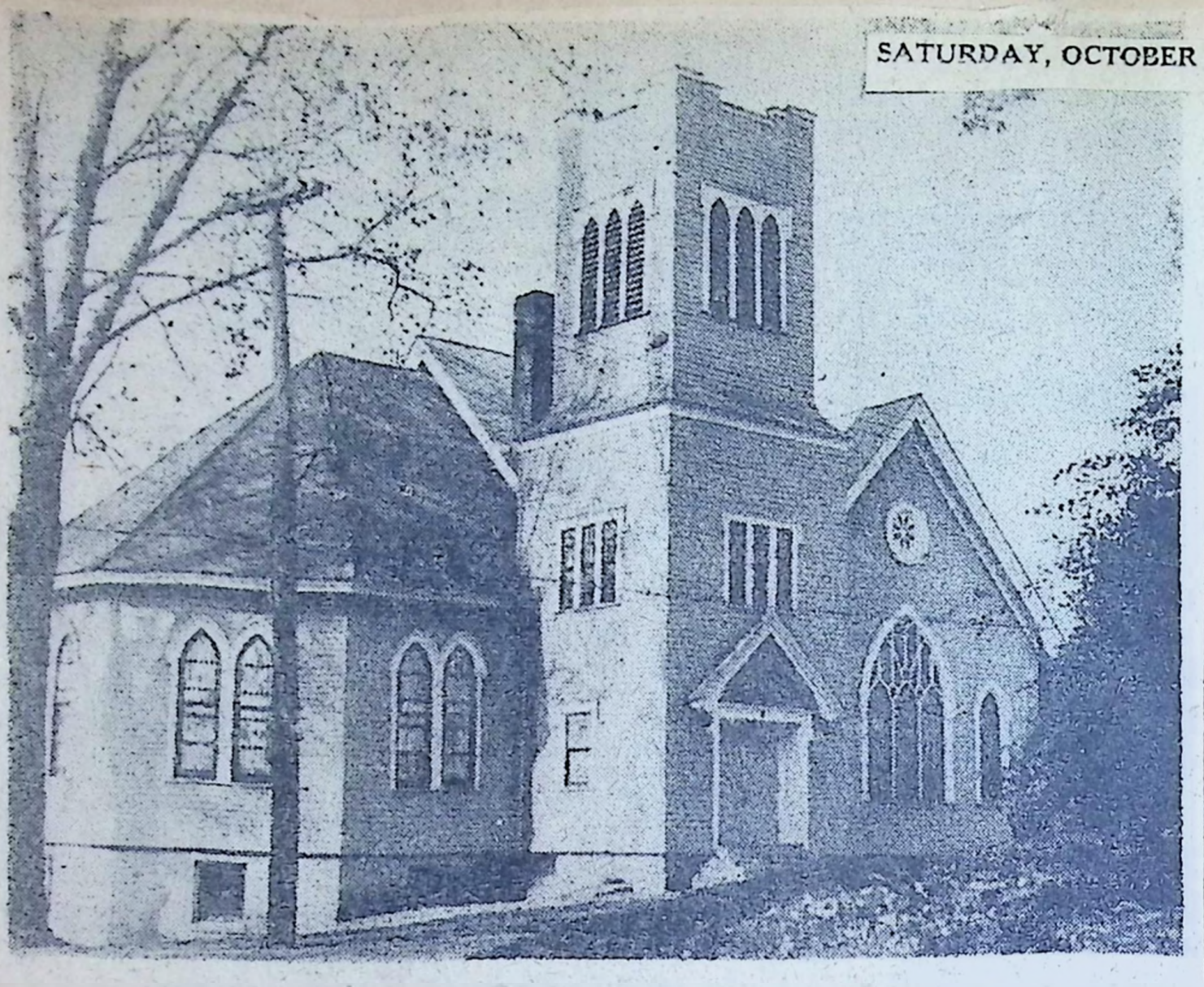
Among the many who have awarded the graduating diplomas in the days gone by, in the sacred shelter of the Torsey Memorial, there have been several deserving of especial notice. First and foremost among them is grand old Dr. Torsey. "Prexy" Smith is another instance. So is President Chase, long head of the Bucksport corps of teachers, but whose hand upon the helm at Kent's Hill was only for a brief period, unfortunately, though his service there as a teacher had previously been much longer. Nor can the present President Emeritus, J. O. Newton be passed in silence—though he refused to be called anything but Principal in his years of active work. There have been many other able men who have carried on there, but those named are enough to show the quality of leadership always maintained at Kent's Hill.

Still more recent innovations in Torsey Memorial Church have been the substitution of modern seats for the old-fashioned, backbreaking pews, arranged in a semi-circle, and the internal decorations. Among these are numerous pictures.

Gile Painting

On a gilt easel at the left of the preachers stands what is most noticable among these last, a big crayon reproduction of the famous painting "Christ among the Doctors." It is the work of one of the former students of the Seminary, Sherman LaForest Gile. The artist passed away when quite young, leaving a considerable amount of meritorious art work, as well as of original verse. "Christ among the Doctors" was willed to the Torsey Memorial by his mother, Rose Palmer Gile. "Aunt Rose," as everybody called her. She passed on not long ago, several years beyond the century mark.

Many were the pastors that have served the old church on Kent's Hill, now sacred to the memory of Dr. Torsey. Students of half a hundred years ago will readily recall "Elders" Dean, Mason and Pottle. Later William Wood occupied the pulpit of the Torsey Memorial, himself a graduate at the Hill. Among the able ministers who ministered to the local Methodist flock, the genial and courteous Mr. Barr, the present incumbent, must not fail of appreciative mention. To his kindness and assistance the present article is very largely due.



50TH ANNIVERSARY—The 50th anniversary of the establishment of the Calvary Baptist church in Brewer will be observed next week, the observance to start Sunday at the regular morning worship service with the parishioners receiving communion.

Calvary Baptist Church to Observe 50th Anniversary

The Calvary Baptist church of Brewer will observe its 50th anniversary next week, with the celebration to begin Sunday at the morning worship service. During the week there will be revival services every evening and many of the former pastors will be present to address the constituency and renew old acquaintances. The present pastor of the church is Rev. Francis Emory Whiting. Miss Madeline E. Nickerson is organist and Mrs. Luella Patterson is director of music.

SUNDAY

10:00 Tower Room Prayer Meeting.

10:30 Morning Worship and Communion.

Prelude, "Adoremus." Ravina.

Call to Worship.

A Hymn of Adoration, No. 107, "Holy, Holy, Lord God Almighty."

Invocation.

Lord's Prayer.

Gloria Patri.

Reading of the Church Covenant.

Pastoral Prayer (with choral response).

Scripture Lesson.

Invocation, Rev. Benjamin Beatty, Pastor 1913-16.

Scripture Lesson, Rev. Howard A. Welch, Pastor 1919-28.

Prayer, Rev. Alton E. Maxell, Pastor of the Columbia Street Baptist Church, our mother church.

Devotional Message, "A Jubilee Meditation", Rev. Paul G. Jackson, Pastor 1933-1943.

Offertory, The Calvary Choir.

Words of Greeting, Rev. W. E. Lombard, Pastor 1896-98, our first pastor; Rev. John S. Pendleton, D. D. Executive Secretary, the United Baptist Convention of Maine.

Our Jubilee Hymn, No. 423, "The Church's One Foundation".

The Anniversary Sermon, Church of God, Advance, Rev. J. Charles MacDonald, Pastor 1917-18.

A Fellowship Hymn, No. 476, "Blest Be the Tie That Binds".

Benediction, Rev. George F. Bolster, Pastor 1928-33.

Postlude, Hymn Tune "Lancashire." Smart.

Offertory, The Calvary Choir, "Saviour, Lead Me, Lest I Stray," Jubilee Hymn, No. 423.

"The Church's One Foundation."

Sermon, The Rev. Howard A. Welch, pastor, 1919-28.

Communion Hymn, No. 465, "Shepherd of Souls, Refresh and Bless."

The Lord's Supper.

Postlude, "Communion." Gounod.

11:45 Church School.

3:00 Jubilee Prayer and Praise Service.

Dedication of New Hymnals.

Devotional Message by Rev. Benjamin Beatty, Pastor 1913-16.

7:15 Evening Worship.

Sermon, "The Challenge of Christ To The Church of Today," by Rev. George F. Bolster, Pastor, 1928-33. Mr. oBlster is now Central District Secretary, United Baptist Convention of Maine.

Monday

7:30 Anniversary Service.

Prelude of Gospel Hymns:

Call to Worship, The Calvary Choir.

An Anniversary Hymn, No. 585, "O God, Our Help in Ages Past".

The beginning of Cavalry church goes back to April 30, 1895 when a discussion meeting relative to forming a new church was held. On May 15, at another meeting the decision to form the church was made and on August 27 the new group met in conference with the Columbia Street Baptist church, asking for letters of dismission from that church to form a new Baptist church of Brewer. On October 31 the Columbia Street church granted letters of dismission to 26 persons and on October 22 these persons met and organized the First Baptist church of Brewer. On Octboer 31 a council of public recognition was held and the new church was received into the Penobscot Baptist Association. The name was changed from the First Baptist to the Calvary Baptist some time later. The present church building was dedicated on October 3, 1909. Pastors:

1896—W. E. Lombard.
1898—J. W. Barrows.
1904—J. H. Harding.
1908—W. L. Pratt.
1913—Benj. Beatty.
1917—J. Chas. MacDonald.
1919—H. A. Welch.
1928—Geo. F. Bolster.
1933—P. G. Jackson.
1944—F. E. Whiting.

All living former pastors will be present Monday evening for the service. The public is cordially invited.

Monday, The Anniversary Service will be held in the newly decorated auditorium, the church having recently let the contract for the redecoration of the main auditorium and the prayer meeting room. A Jubilee Property Improvement Fund Campaign has been in progress for several months, and will continue through the new year. Further extensive repairs and redecorating will be done in the near future.

The anniversary service will also be the first of a series of revival meetings, with Rev. J. Charles MacDonald, a former pastor, now pastor of the First Baptist Church of Rockland, as evangelist. Meetings will be held each evening through Friday at 7:30. Mr. MacDonald is generally known as the best loved Baptist pastor in Maine, having a state wide circle of friends.

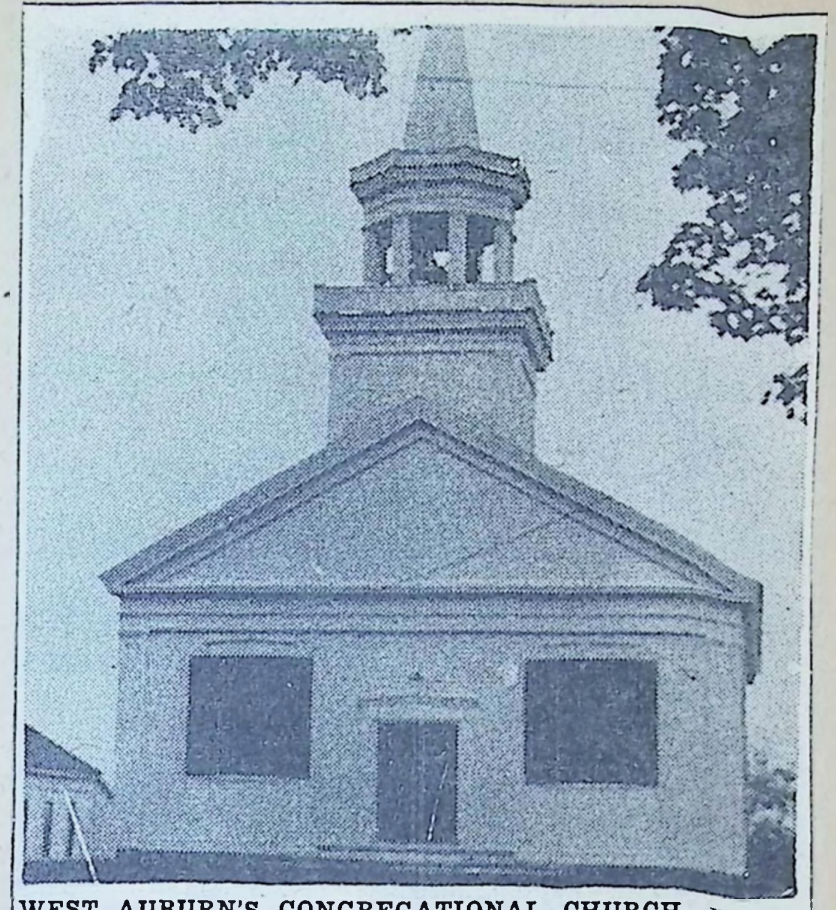
Sunday

Rally Day in the Church School. The Church School will have a children's program at the morning worship hour, 10:30, and the pastor will bring a special Junior Surprise Sermon.

In the evening at 6:30, the fall work of the Baptist Youth Fellowship will begin.

At 7:15 comes the final Jubilee Service, bringing an eight-day celebration to a close. Special music will be a feature of the evening and the pastor will preach on the subject, Lost.

1945



WEST AUBURN'S CONGREGATIONAL CHURCH—Freshly redecorated, opening tomorrow to start its 100th year. Clarion H. Olsen is the minister.

Rev. Clarion Olsen, West Auburn Congregational Church Pastor

Clarion H. Olsen, Minneapolis, Minn., a graduate of Trinity Seminary, Minneapolis, is the first resident minister to come to the West Auburn Congregational Church for fifty years. He served the Federated Churches of Litchfield for one year prior to coming to West Auburn. Mr. Olsen is married and has one child, Katherine, seven months old.

The church has been closed for two months for redecorating and is opening Sunday for services at three in the afternoon. The organist, Miss Edith Prescott, has organized a junior choir of ten members which will sing Sunday. The soloist will be Viola Egland, Minneapolis.

The West Auburn Congregational Society was organized in 1844 when the small church at West Minot proved inadequate for so large a congregation. Services were held in the homes of the members until the present building was erected in 1846. The 100th anniversary will be celebrated next year.

The church has been repainted inside, and the upstairs reconverted to be used by the minister and the choir for a study and dressing rooms. The chandelier has been wired, but is otherwise unchanged. Two old stoves and funnels have been removed and replaced by an air-conditioned furnace. The choir loft has been enlarged and a new pulpit installed.

Clarion H. Olsen